THE UNITED CHURCH
OCTOBER 15, 1959

OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL

New Anglican Primate

see page 8

C. Reg Vidler

PROCESSION — HOUSE OF BISHOPS

The Alcoholic
by M. B. Pengelley

Missionary Conference
by E. L. Homewood

Letters

Life and Death

Dear Editor: I was very interested in the news item saying that United Church theologians had diligently studied the subject of life and death and had issued a statement to the effect that the Bible does not teach eternal torment as the reward for the wicked, nor that we possess an immortal soul but rather that we are souls or living beings.

Truly it is unthinkable to conceive that the God of the Bible should have had the charge levelled at Him as being a deity that would torment forever. . .

As a lover of truth and our Heavenly Father through His Blessed Son,

Vancouver, B.C. Charles T. Chambers.

A Mess of Facts

Dear Sir: Your unwarranted attack on the reliability of the Board of Evangelism and Social Service 1957 Annual Report temperance statistics, requires an answer. You should have told your readers that the information you took from this report was a statistical table of the Ontario Alcoholism Research Foundation, whose director, David Archibald, you quite properly praise in a recent **Observer** front cover story.

This is a good time to say four things about "facts":

First: Use most recent sources. No need to quote our 1957 Report when you have the 1958 and 1959 ones.

Second: Realize that scientific procedures produce a whole succession of "facts" and more recent "facts" often correct earlier ones.

Third: Never trade our birthright of Christian principles for any "mess of facts", especially in the moral issues field.

Fourth: Do not depend on even the best research bodies to validate New Testament principles, such as the need to restrain the proud and powerful, including the rich liquor trade and its illegal advertising and promotion.

Toronto, Ont. James R. Mutchmor.

Ed. We consider it neither an attack, nor unwarranted, to point out that the Alcoholism Research Foundation questions its own statistics carried in the 1957 E and S S report. These reports have proven so valuable many of us use them as permanent source material. And we believe it proper to inform those who may base sermons or editorials on them that these figures are now out-of-date. The second sentence in the above letter is well-taken and we put on sackcloth and look for ashes.

Dear Sir: The recent article on "Alcoholism in Canada" is splendidly informative and may add to the concern of many a reader. But, when publicized in an influential church paper, is there not a remarkable, deplorable absence in the article of any recognition of the responsibility on the part of the churches as local Christian community institutions? Where should the battle against the insidious infiltration of the drinking habit (whether moderate or excessive) begin? Maybe subsequent articles in this series will give direction.

Ottawa, Ont. R. J. Fraser.

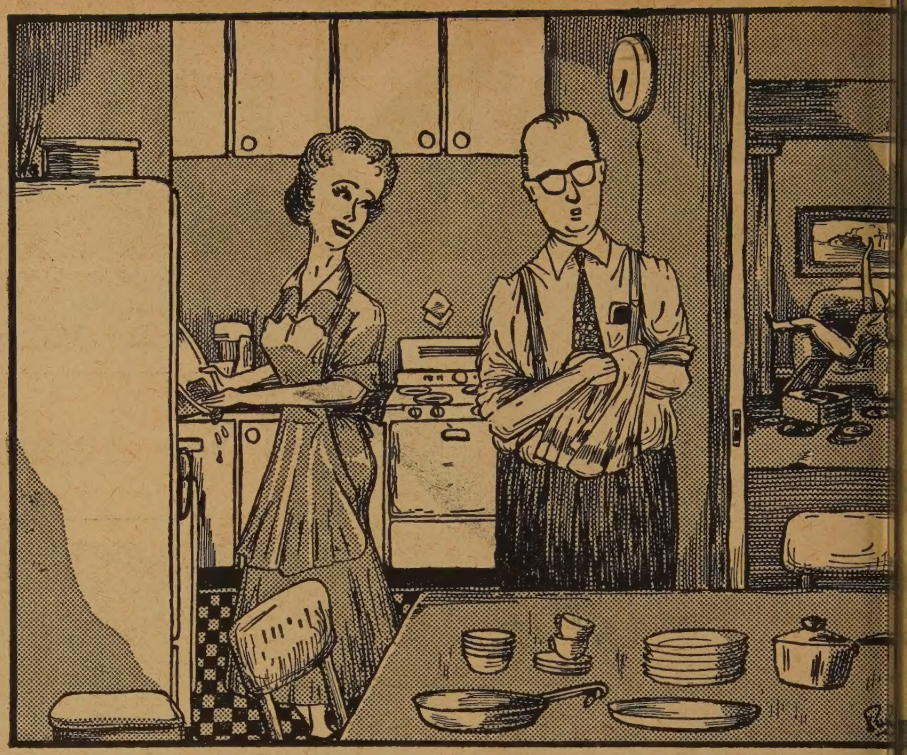
Canada Looms Large

Dear Sir: In view of your recent articles on Trinidad, you might be interested in the following comment from the YMCA secretary there:

"Of course Canada always looms large in this part of the world and one has to live here to realize just how much your country has done and is doing for the West Indies and the Commonwealth. I have very mixed feelings about a great deal of the religious work in this area, but have nothing but praise and admiration for the work of the Canadian Mission of The United Church of Canada. Their impressive educational programme, their practical demonstration of individual social responsibility and the merits of democratic racial equality are doing more to lead Trinidad into the right kind of self-government than any other single factor."

YMCA work in the British West Indies is under the leadership of a secretary from England, but is partly supported by the World Service contributions of members of the Canadian YMCA.

National Council Canadian YMCA. Les Vipond.



"She told the minister she'd like to go to Africa as a missionary . . . we can't get her as far as the kitchen!"

Dedicated Followers

Dear Sir: According to A. C. Pound "we have little to fear from communism." Even though I am happy to see these great advances by mission groups, it is impossible to ignore other facts, viz., that communism has grown in 50 years to hold dominion over one third or more of the world's people, and this is the same number as is claimed by Christianity, a religion which is over 2,000 years old.

Besides this, the growth of Christianity in a country, apparently does not indicate a growth in morality. Mr. Pound's article states there are 104,000,000 church members in the United States, but a recent Federal Bureau of Investigation report (American Press) gives 1,553,922 major crimes in 1958, an increase of 9.3 per cent. over 1937, with a murder every 64 minutes.

Because of these facts and the paradox which arises when they are compared with the figures of Mr. Pound, Christians everywhere should be warned that these expanding missionary efforts may not always fruitful as they seem. Figures giv "church membership" often merely in "number interested." Only when a c member actively acknowledges and d strates that Jesus Christ is the Lor Saviour of his life can he be conside dedicated follower of Christ.

Saskatoon, Sask. James G. Ashwin,

A Gift of God

Dear Sir: Re those honest people say they would like to believe and Experienced travellers along the w scientific knowledge and rational re have become hopelessly lost in the i knowledge of a God who says, "My are past finding out." They find in the heavens a God of relentless law, as giving as the laws governing the m universe. They turn to life on this and find it red in tooth and claw. Th no comfort or hope for man in eith these. But when they turn to the hist a man called Jesus, and trace it Bethlehem to the Mount of Ascension find what the inner life needs and cri infinite love, compassion, forgiveness by the gift of the Holy Spirit, power to fellowship with him.

Scrutinize carefully that finely d well-educated man called "mental hor and you will find that his is the age-c of doubt and unbelief. . .

It is quite evident that God has lef one way open for man to find Him. came unto his own, and his own re him not, but as many as received hi them **gave He power to become the s God, even to them that believe on his n**

Faith cometh by hearing, and heari the Word of God. We are saved by through Faith. It is the gift of God and receive that your joy may be full.

Waterloo, Ont. Rev. J. A. Lo

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These men **were given a place to sleep**

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THE UNITED CHURCH
OBSERVER

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Israel's Mount Herzl

IN THE NEXT ISSUE

The New Israel
by E. L. HOMEWOOD

Close Look at Fund Raising
PANEL DISCUSSION

Observations

OUR COVER PICTURE this issue shows Archbishop Howard Clark, with Archbishop Carrington on his left, followed by the House of Bishops. The photograph was taken immediately after the election of the new Primate, as the Bishops made their way from St. George's Church, at Ste. Anne de Bellevue, Quebec.

INTERVIEWS WITH THE PRIMATE for this issue's cover story were in instalments, including several over-the-'phone kind. The most pleasant was at a reception in the handsome new hall of Ottawa's Cathedral. Obviously the Anglican people have great affection for His Grace. He's a most pleasant person to interview, even after he had shaken hands and said nice things to 800 people for over two hours. Newspapermen like him. He answers questions directly, without hesitation. When an answer has to be a bit blunt, he says, with a grin, "Say I grinned—though I don't like that word," . . . "I think I mixed a metaphor there, will you unscramble it, please?" he adds. See story pp. 8 and 9.

* * * * *

• THE YOUNG PEOPLE'S UNION is, we believe, in many ways the most important organization in the church. From there we recruit leaders and workers. No congregation—unless it is either too young or too old—should be without a YPU.

NEWS FROM THE YPU is always hard to come by, though, and we regret that THE OBSERVER doesn't carry more news of their activities. Recently we stumbled accidentally on some good work, in the summer resort area of all places, where we understood the teenagers went in for all sorts of irresponsible hi-jinx, leaving school, church and other things behind.

FROM HALIBURTON'S Holiday Inn, Dr. Homer Lane first reported to us that the hotel waitresses hurried away after the Sunday evening meal to a tiny church where the evening service was delayed till 9.30 to give them a chance to attend. We checked with Holiday Inn's Mr. R. V. Arntfield who reports that this year he had five "daughters of the cloth" on his staff. Sunday evenings the girls dress up and provide the nucleus of the choir for the Lochlin church, and the Rev. Wm. Armitage is very pleased.

WHEN YOU MENTION HALIBURTON you should quickly say something about Muskoka. We heard from Windermere House that a group of young people had started a summer YPU on Tuesday nights at 9.30 after the dishes were washed. The young people first went about to the various hotels and passed out the good word (after permission of the local United Church minister had been secured). They had singsongs, Bible study and snacks at each meeting. Twice they had speakers; seven nights were spent on First Peter. Several of those involved are active in Hamilton Conference YPU, and Waterloo student David Perry is a candidate for the ministry. He bell-hopped in the hotel and did some Sunday evening preaching in the very lovely little Windermere Church.

AND FROM BANFF we hear that a great many of the young people who work their way through college by waiting on tables, etc. (or attend the School of Fine Arts) do not leave church behind them. Mrs. John Travis, wife of the United Church minister, says that the 24th of May signals "youth day," and she welcomes the ringing of the doorbell, as students call at the manse. "Some are friends from last year; others are from the 'old countries', and some are first-timers." Then the Rundle Memorial Church youth group programme swings into action.

THEY HAD A STEAK ROAST by the river, debates, discussions, and listened to records. Students with summer hotel jobs played the organ for morning and evening services all summer, several sang in the choir, ushered, did sick visiting, conducted an evening service, assisted in the Vacation school. And, says Mrs. Travis, "last but not the least, they filled the pews every Sunday evening during the season." She says they even planned to have a Rundle Re-union in New York at New Year's, and "I wouldn't be at all surprised if it came off."

MINISTERS WILL NEVER BELIEVE this but we get recurring complaints from YPU members that their beloved pastors have received inadequate training on how to deal with young people. "I have seen too many YPU's fail because the minister talked and lectured all the time," one writes. "They should be taught how to be discussion group leaders, not discussion group speakers." That's what the young people say, anyway. •

Editorial

A Desperate Shortage

THE United Church seems too apathetic about its manpower situation. We may have been lulled to sleep by optimistic reports of the influx of new ministerial candidates in the colleges.

A close look at some statistics should act as an alarm clock. Since 1925 this has happened:

We have received by ordination	2,463	
We have received from other churches	207	2,670
We have lost by retirement	2,247	
By death in active work	576	
By withdrawal or resignation	446	3,316

This means that we now have 646 fewer ordained ministers in full active work than we had 34 years ago. And the United Church has doubled in size. We now have 380,000 more adult members of the church, plus nearly a million adherents—children and adults.

In 1926 persons under pastoral care numbered 1,261,000
In 1958 2,478,000

Double the work and fewer workers!

And it must be remembered that an increasing number of the ministers in service are men without full training. To meet the shortage we have compromised with our standards. More and more older men with a short course are being ordained. They are good men, doing effective work, and we are very grateful for them. But they are not as well trained as they or we would like them to be, and they have less time to serve. In 1948, 10 per cent. of the candidates for the ministry were short course men; last year 23.5 were in the four year course.

History indicates that every time a church became short of ministers and lowered standards to meet the emergency, that church declined.

It could happen to us.

We welcome good men in the prime of life leaving other work for the church. We appreciate the 123 retired ministers who carry on. We value immensely the services of 156 lay ministers. We do not underestimate the contribution of 222 students (although we regret the necessary time away from their studies). But all this should be considered emergency service.

The church needs to embark on a more vigorous recruiting programme, with emphasis on young men willing to undergo the discipline of a full course of study and preparation.

This was pointed up by the vacancies committee in the recent appointment of Dr. Harold W. Vaughan, as acting secretary of the Board of Colleges and Secondary Schools. Dr. Vaughan has accepted recruiting as a major part of his work. We await his leadership in this field with great confidence and hope, for we know his concern and appreciate his ability. We hope the church will respond enthusiastically.

WHEN THERE'S DEATH THERE'S HOPE

NEWSPAPER headlines greeting the new book *L and Death* said it was such a revolutionary do ment it might split the church. They implied it wo create a break with the fundamentalists. Well, United Church doesn't split that easily. And the book not that divisive. And the church which contains peo with a deep and fundamental faith hasn't got ma literalists suggested by the term, "fundamentalist."

All the criticism we have seen yet has come from m —including evangelist Billy Graham—who admitted th hadn't seen the report. When brethren will sound off the public press about books they haven't seen, it sha our confidence in their judgment, and raises our admirati for the skill of newspaper reporters. Their stories me the book is now selling very fast.

However, there are things in *Life and Death* that controversial. Suggesting prayers for the dead, is example. This question divided the members of Committee on Faith itself, in a brotherly sort of way

There will be those who think the report is enthusiastic enough for hell. They may be able to put a good case for heresy, and argue that the book depa from the statement in article xix of the Doctrine in Basis of Union, which says: "the finally impenitent sh go away into eternal punishment."

However, we expect that a great many of Go faithful children will appreciate what the United Chu theologians have to say about "eternal punishment." Th will find after careful study that *Life and Death* is m faithful to Scripture than some of the perverted hell- doctrines which too many preachers have relished as effective way of frightening sinners to repentance.

There are within the church many people confus by literal and mediaeval interpretations of heaven and h To Christians who understand God's hatred of sin, w sense the awe-fulness of his judgment, but know meaning of his forgiving love, this book will prove help

THE OBSERVER will carry synopses of several its chapters. These will repay careful study. But emphasize, this is a report of a committee authorized General Council, approved for study by its Executi and not a new statement of doctrine.

* * * * *

FOLLOWING publication of our editorial advocating United Church exhibit at the CNE we received wo from Toronto Conference. Last June they recommend the same thing. We are sorry we missed it at the tin The Conference enthusiastically adopted the follow resolution:

"Whereas the United Church seeks to reach peo where they are, and whereas the CNE is considered show window of Canada and is visited by millions each year, be it resolved that the Board of Informati and Stewardship explore the possibilities of having exhibit at the CNE to present the work of the church an attractive and challenging way."

OBSERVER

OCTOBER 15, 1959

Editorial Fog Index

ON READABILITY AND THE P AITCH D

ANY months ago we piled a stack of religious publications on the desk of the smartest managing editor now. A few days later he reported: viously the boys have been smartening n lay-out, make-up, type and use of ır. But the writing is still desperately "

hy should this be? Why should writing ıe most interesting subject on earth be adable? Why should preachers who ore sin in everything else, be such ers in this, second only to professors ıeology?

ıe only excuse we hear is that they're eep, so profound. If that be true, we ıdians must be the profoundest theo- ns on earth.

ıis is a time when interest in religion has ed. Newspaper editors find it good copy. of religious books keeps going up.

Say Nothing Well

ıt the great tragedy of our time is that e who should have something to say, t know how to say it. And those who nothing to say, say it well.

ıt this is about writing, not about ching. On the whole Canadian preach- do reasonably well behind the pulpit. e they edit their prose. With a gesture , an inflection there, a wave of the somewhere else, they add the periods, t the exclamation marks, and wave the fog. But when they come to e! That's why many good sermons are intable.

e read recently what was reported to been a great address by an outstand- Canadian pulpiteer, and lost ourselves sentence that went: "We are not indful of the fact, nor do we fail to mber that . . ." He meant, "I remem- . . ." You can get away with that preaching, but not writing.

perts in these things have devised to measure prose readability and est. These are not infallible, but they One such measurement is the fog . It doesn't measure depth. It can't spelling or grammar. It does indicate her a prose passage is readable or not. ose with a Fog Index of 8 may be read grade-eight youngster. An FI of 13, grade 13 pupil. A fog rating of 17 is level. Anything over 20, according to xperts, is strictly unreadable.

ost of what appears in *The Canadian ıal of Theology* is over 20. This is true of *The Ecumenical Review* and most publications of that sort.

The experts also say that no mass circulation publication can survive with an FI over 14.

We've fog-indexed a great many magazines and known writers recently, and without exception found them high in readability. We fog-index THE OBSERVER, too, and sometimes find it very sad.

Time is about 10; *Maclean's* 11; *The Atlantic Monthly* goes to 12; *The New Yorker* hits 13.

Winston Churchill's *A History of the English-speaking People* measures 9 to 11; Aldous Huxley 11; Ernest Hemingway comes out at 8. Of him *The New York Times* once said, "the greatest writer of English since Shakespeare." One of Hemingway's good stories has an FI of 4.

If this doesn't indicate that intelligent writers can be very readable, let's turn to the Bible. The Sermon on the Mount, and 13th of 2nd Corinthians have a fog index of 6; 8 in Goodspeed. The 23rd Psalm, 9 in the King James; Moffat and the RSV have low indices, too.

Then we turn to a book review by an Anglican scholar in a Canadian Journal of theology, test a dull-looking paragraph and find it has an FI of 34. It wasn't profound, either—just wordy and confusing.

Next we turn to William H. Whyte's *The Organization Man* and check two passages, 8.2 and 8.6. We try another theological journal, 22.4 and 22.

Phillips and C. S. Lewis, of course, are readable. So is Karl Barth in the translations we read. They're not light but they're readable.

Their Mothers Didn't Tell

There is some excuse for technical theological writers. *The Canadian Historical Review* has a fog index of 17, but is read mostly by history professors. You don't expect science, history, philosophy and theology to be as simple as the newspaper.

But the theologians could try. Apparently their mothers never told them about periods and commas, active verbs and hard nouns. Of course, some do know. We took the liberty to fog-index articles in scholarly journals by Canadian theologians who have had books published successfully. They're readable. They have to be or their books won't sell.

The promoters, the church headquarters experts, the how-to-do-it religious boys of North America are sometimes worse than theologians. And much of the religious press and many of their pamphlets are unreadable, and, hence, unread.

Kept Little Cloud Flying

We've fog-indexed some back copies of a deceased contemporary whose circulation troubles were famous. Its last misty editorial FI'd at 20. The editor kept his little cloud flying to the very end.

And recently we fondled with delight a pretty new "official" denominational publication from the USA.

We shattered the tenth commandment all over the place when we felt its glossy paper, gazed at its lovely colours, smelled its expensive ink. But we did not covet its prose. It enshrouded its first editorial pages with this about itself, as typical an example of foggy religious writing as we have seen:

". . . to be a vigorous organ of opinion, of church-centred interpretation of interesting news (now what's that?) and of evangelical dynamics, etcetera and etcetera . . . with honored standards of fidelity to the truth and their excellent craftsmanship, may be expected to emerge as an adequate spokesman for which the denomination must surely stand."

The editor says he is going to "clarify the minds of readers in the face of contemporary confusion and spiritual stresses, with articles of inspirational lift and devotional insight prepared by perceptive writers and designed to . . . serve not only as a purveyor of news and information but also as an organ of promotion and support of every significant task in which our churches and their agencies are constructively engaged."

Words! words! Like water, water, everywhere and not a drop to drink.

As the modern ecclesiastical literary experts would say, "he's fragmenting his confrontation."

How to Dispel Fog!

How do you dispel fog?

You light a bonfire with the first and last pages of any given masterpiece of prose. Then you remove from what remains half the adjectives, three-quarters of the adverbs, and all phrases like "honoured standards of fidelity to the truth." Pile them on the flames.

You continue to feed the fire with all uninteresting words like interesting, and uninspiring words like inspiring. You take a big shaker full of punctuation marks and sprinkle over what is left. Your grade ten teacher will say it's not literature, but your friends will know what you are trying to say. ●

Archbishop Clark, President of the General Synod

The New Anglican Primate

by A. C. FORREST

LAST month the Anglican Church in Canada elected its ninth Primate, the Right Rev. Howard H. Clark, Bishop of Edmonton. The new Anglican leader—who became an archbishop on election—has no established authority over the other Anglican bishops but is "first among equals." He was born in the RCMP barracks at Fort McLeod, Alberta, son of a Mountie.

As a small boy he attended Bellefair Methodist Sunday School in Toronto. "The Bellefair people were very good to my family when we moved to Toronto," he said. Out of gratitude, his father sent the children to Sunday School.

Perhaps this has left its influence, for in his first address as Primate, he expressed the hope that he might lead the Anglican Church into some sort of union with the United Church.

He said of the union conversations, "talks with the United Church are at a more healthy stage right now than ever before. We should seek every avenue for agreement."

Forthright and Honest

Those who know him well say that Archbishop Clark's most notable quality is his forthrightness and honesty. One Anglican told THE OBSERVER: "At first he may seem more discouraging than some others, but he will never mislead the United Church by overlooking our serious differences."

His was one of three names sent down by the Upper House of Bishops to the General Synod. The Bishops nominate their own chairman, but the whole synod elects. The Most Rev. W. F. Wright of Algoma, and Rt. Rev. Frederick Wilkinson, Bishop of Toronto, were also nominated. There had been considerable pre-synod speculation that either of them would be the choice.

Bishop Clark gained the attention of the synod when his report on the revised edition of the prayer book was given overwhelming approval. He was elected on the second ballot.

The new Primate appeared to television audiences as slightly stooped, and it was erroneously reported that he was partly crippled. Actually he suffered severely from arthritis during the thirties, and the disease left him with a permanent stiffness in his back and neck, but without pain. "We never even refer to it, now," Mrs. Clark told us.

The Clarks have four children, Howard 23, Mary 21, Esther 18, and Elizabeth 14. The new Primate's wife is a very attractive person who says to newspaper men, "please keep me in the background. I'm not going to try to keep up with the travels—my big job is at home." Her home was Ottawa, which she still loves. They have lived in Edmonton six years, and she loves that city, too.

Bishops More Approachable

Immediately after his election the new Primate hurried off to keep an engagement as a speaker at the Bishop of Ottawa's Conference for laymen, where his subject was, "Living the faith in your parish."

A reception was arranged for him in the Cathedral, his former church. His successor there, The Very Rev. John Anderson, was elected deputy prolocutor of the Lower House. For several hours former parishioners and Ottawa Anglicans filed past the receiving line. Over eight hundred attended and the Primate gave the impression he would like to have talked longer to each of them.

Already he has developed a reputation for being approachable, easy to interview, direct in his answers. "Bishops are more approachable than they were 35 years ago," he says.

One newspaper man says of him, "I forgot something and had to go back, and apologized for bothering him again."

"Don't apologize; it's your job, and you are no bother to me," the new Primate said with his disarming smile, and a brown-eyed twinkle.

"In what part of the church's work was he most interested when he was a curate?" we asked Mrs. Clark.

"Oh, the young people, then and now. He has always been very interested in the AYPA."

Actually Archbishop Clark didn't start out for the ministry. He worked in an insurance office for five years, then tool BA at U of T. In 1932, he was ordain priest. He went first to the Cathedra Ottawa as a curate, but remained to bec rector and Dean of Ottawa; then Edmonton as Bishop.

Pray For United Church

Some months ago in an address to Edmonton Synod he spoke about problems of union conversations, and reported in the June issue of *The Ang Churchman* as follows:

"Bishop Clark said he suspected that majority of his clergy would feel hap if the conversations were with the Pre terians, Orthodox, or Roman Catholics; the fact was that only one commu responded effectively to the invita which the Anglican Church sent out to communions.

"The Bishop said he was tired of hea Anglicans confess the sins of the Un Church and United Churchmen confess sins of the Anglican Church. He earne begged that that should stop.

"He knew that many of the cl believed that the United Church was sec in spirit, unitarian in Christology, unscrupulous in sheep-stealing. He gested those who thought so should ge know the United Church better. A st reaction against Liberalism was now b felt in the United Church.

"Bishop Clark said he could see easy it would be for the United Church the largest non-Roman communion Canada, to become content with being outward expression of the vague relig sentiments of the Canadian people, thus to fall into the sin of secularism.

" 'But', he added 'if we think that is happening to the United Church, ins of condemning her, we should be pra with all our hearts that she will be sa from such a temptation'."

Wilkinson Pro-union

There were those who watched election of a new Primate for signs tha would mean something to church union. some ways, Bishop Wilkinson had come

C. Reg. Vidler

John Anderson, Deputy prolocutor of the Lower House, watches the new Primate being congratulated by Archdeacon J. M. Lidstone

Ottawa Journal

The Archbishop with his family—Howard, Elizabeth, Mary, Esther, and Mrs. Clark

l as a symbol of the strongest pro- n sentiment in the Anglican Church.

the Toronto synod meeting a year he had told the delegates that proposals he establishment of a mutually accept- ministry, which had been put forth great enthusiasm in the early years onversation, should have been put into n.

shop Wilkinson said: "The benefits would have been realized through such xperimental scheme would have far eighed any mistakes or difficulties ed. It is a sin not to desire and labour he unity of the church."

e Anglican Church is the third largest anada, and numbers among its people t 15 per cent. of the Canadian popula- It is well represented in every part e Dominion. Archbishop Carrington, er acting Primate and senior Metro- an, who has spent 32 years in the dian church, said: "My personal ession is that in Canada I see the ican Church at its best."

Resurgent Anglicanism

ere has been a general feeling among chmen in recent years that the Anglican ch has become much more vigorous. a resurgent church," one ecumenical r told us.

chbishop Carrington says that while ealizes their "determination to bring nessage of the Gospel and the minis- ons of the Church to all our people, all desire them," is not always perfectly ed out, he is amazed that "we cover ountry as well as we do. In particular azes me that we are the church of the iers, so far as the English-speaking le are concerned."

his address to the synod the retiring g-Primate said about conversations the United Church: "Conditions have ged very much since the conversations inaugurated. . . It is by no means as le as it seemed fifteen years ago."

is well known that while a Primate constitutional authority in the can Church, his influence is great. He not retire to the side-lines after two years, like the Moderator of the General Council.

Archbishop Clark is comparatively a young man, 56, for this office. It seems obvious that his election is "popular", that his forthright words will be heard.

He is "for union," but he is also against compromise. "We Anglicans feel we cannot compromise on apostolic succession," he told us. "But in that we cast no aspersions on the ministry of any others."

It is well known that many United Churchmen — and some Anglicans — don't take the doctrine very seriously. John Wesley, an Anglican priest, said of it nearly two centuries ago:

"I deny that the Romish bishops came down by uninterrupted succession from the Apostles. I never could see it proved; and I am persuaded I never shall. But, further, it is a doctrine of your Church that the intention of the administrator is essential to the validity of the sacraments which are administered by him. If you pass for a priest, are you assured of the intention of the bishop that ordained you? If not, you may happen to be no priest, and so all your ministry is nothing worth; nay, by the same rule he may happen to be no bishop. And who can tell how often this has been the case? But if there has only been one such instance in a thousand years, what becomes of your uninterrupted succession?"

But to many Anglicans the Apostolic succession has very deep meaning. The Primate feels it unwise and dishonest to underestimate such differences. "We must seem to be intolerably stiff," he says, with a rather wistful smile.

"High and Low"

When we asked him about his own personal attitude to certain matters, he said, "Well, I was in Ottawa when we had the canon law changed."

The Ottawa Diocese has long had a reputation for being exclusive. Canon law forbad Anglican clergy from taking part in services in Protestant churches, or having ministers of other denominations in their pulpits. "The law was changed several years ago to permit pulpit co-operation," Dr. Clark explained, "for services of a civic, national, or ecumenical nature."

We questioned the Primate on a number of matters of deep interest to the United Church. We should point out that Anglicans do not like to use the terms "high" and "low." Archishop Carrington says: "There are two principal traditions (I will not say parties) which are at home in the Anglican Communion, an anomaly which is perhaps the secret of its power."

(THE OBSERVER understands that there is no precise definition for "low church" or "high church" and that the terms are used only in the popular sense.)

The Primate committed himself on the following matters:

On Union and the Small Places

"I don't worry much about church union and the big cities. I don't get worried until I see the small places where it is almost impossible for a congregation to be the people of God when they are so few and so divided. . . But I have no suggestion how we could work out a co-operative or comity scheme. Such schemes did work once in Canada in some places, but I don't think they can, now. They put too much strain on our mutual charity. I have been surprised, for example, to find in some small communities that the United Church and Anglican people just don't like each other very well. Personally, I always had the most cordial relations with United Church people. Some of this hard feeling can be traced to attempts at comity which didn't work. We need more adventures in understanding at the local level!

"Some of our men in the early days weren't nearly as concerned about the Sacramental as they are today. They made arrangements, and then were followed by ministers who would not accept the arrangements because they wanted the Holy Communion regularly for all Anglicans."

On Organic Union

"I can't visualize now what the organization would be like in a new union. What I mean by organic union is complete freedom for our ministers and people to come and go from one church to another—a complete sharing of our spiritual blessings in Christ.

(*Continued on page* 24)

The Alcoholic

What makes him drink?

Is he different from other people?

Is there any cure for alcoholism?

When is he considered an alcoholic?

How long does it take to become one?

Can he learn to drink normally?

Should he be forcibly treated?

Would such treatment have any lasting effect?

By M. B. PENGELLEY

FOR several weeks THE OBSERVER been asking these questions. Few the results are conclusive; but they indicate broad trends.

At the present time it is estimated between nine and twelve million Canad use alcohol in some form or other according to the best statistics, roug 200,000 of them are alcoholics—people cannot control their drinking. Only a sm percentage of these people are underg treatment, and even fewer are be successfully rehabilitated.

Alarming Increase

The number of alcoholics is increas alarmingly—4,000 a year in the provi of Ontario alone, with only a thous receiving treatment. Ontario now 80,000 alcoholics, and British Colum which has Canada's worst per capita alco problem, has an estimated 25 alcoholics every 1,000 of its population.

Yet the crux of the matter—what ma one person drink compulsively, w another can take it or leave it—remain mystery. Why 97 per cent. of Canad drinkers can hold their drinking wit reasonable bounds (70 per cent. of th are infrequent drinkers, statistics indica while 3 per cent. go "hog wild" inexplicable.

According to the Alcoholism Resea Foundation of Ontario, over 90 per cent. our alcoholics have never seen the skid r depicted in books and movies. They not bums without a cent. The majority middle-aged family men with one or m children, pleasant homes, good jobs, a apparently every inducement to stay the bottle. For some reason, they can't

One of the difficulties is that few rea understand the alcoholic; or know w makes him tick, and few people are will to take responsibility for him.

Until recently, hospitals wouldn't all the alcoholic inside their wards, and f hospitalization plans have any provision alcoholism treatment; Blue Cross is exception. Although some doctors the selves are victims of alcoholism, ma other doctors are known, even today, harbour deep moralistic prejudices agai anyone who falls victim to drink. Ma ministers are embarrassed to find th periodically at their front doors, and soc workers are sorry for the families of th people, but often fail to convey sympat to the hapless victims themselves.

Instinctive Prejudice

With all the public focus on the alcoho in the last decade or so, the prejudi against him — like the dope addict — instinctive in many people . . . the alcoho is a social outcast, a shameful, shamele disgusting and incorrigible specimen humanity. What many people fail to reali or refuse to accept, is that the alcoho is a very sick person.

It has to be admitted, however, that

ard for the non-alcoholic, and particu- for non-drinking people to comprehend power of addiction. For them, the ple solution is—stop drinking. But for alcoholic, such an accomplishment e is impossible.

Vithout constant encouragement, sym- ıy, and understanding, the alcoholic is nd to fall off the wagon; unless he is a ty, he is bound to have bad days even plenty of encouragement.

Vhat do the experts in alcoholism know ut the questions posed in the introduc- of this article? Some of the answers ained by THE OBSERVER are given below.

What Makes Him Drink?

Vhat makes the alcoholic drink?

here is no scientific answer to this stion. In some cases it appears super- lly to be a predisposition for the taste lcohol, an appeal to the taste buds, a ving in more or less the same way as e people crave ice cream, chocolate e or ginger ale. H. David Archibald of Ontario Alcoholism Research Founda- points out, however, that those who not like the taste of alcoholic beverages e one of the best built-in safeguards nst becoming alcoholics that anyone have. They are not likely to fall victim. n the other hand, alcoholism researchers e encountered many patients who said they started out "hating the stuff" but vly acquired a taste for it, at least to point where they found it tolerable. ir persistence in this respect seems to cate a need for alcohol's intoxicating cts. The basis for this need may be tional insecurity or the desire to escape mal realities.

r. John D. Armstrong, medical director he Foundation, states:

Enough alcoholic patients have neuroses, racter disturbances, or other evidence psychological disorder to make this an ortant factor in contemplating treat- t. But let us not dismiss either the that alcoholism may be a disease in lf."

Vhat makes the alcoholic drink is still enigma. Before the answer is revealed, possible a cure for alcoholism will have discovered: the cure may reveal the se.

How He Differs

the alcoholic different from other ple?

e *is* different in one respect: he can't drinking. But this hardly answers the stion. The point is, is there anything listinguish alcoholics from others *before* become alcoholics? Dr. Seldon Bacon he Yale Alcoholic Institute, one of the ld's leading authorities on alcoholism, ntains that nothing discovered by nce reveals any basic difference between alcoholic and millions of moderate kers. "No organic differences have been nd and no personality traits have rged to justify a separation into two groups," says Dr. Bacon. "Nor can it be shown that the tensions of modern life are greater for the one drinker who becomes an alcoholic, and those who do not."

On the other hand, Robert Robinson of the Alcoholism Research Foundation points out that few people who have had happy and well-balanced home lives are found among the ranks of alcoholics. Most of the victims have had a history of unhappy adjustment even before they began drinking.

Some authorities have attempted to link sexual maladjustment with alcoholism, pointing out that a fairly large percentage of alcoholics evince tendencies toward impotency and homosexuality. The theory is that they drink to try to escape their unhappy lot or to boost their confidence with outward displays of a large alcohol capacity, and therefore what is often mistakenly misunderstood for "manly" behaviour.

But such theories are as yet far too porous to be in any way conclusive. And they are often misleading. Nothing could be further from the truth, for instance, than to assume that alcoholics are sexual misfits.

A less pin-pointing theory, though possibly a more accurate one, is that while most people find escape from life's pressures in ways that are socially acceptable—through visiting friends, going to a movie, pursuing a hobby or participating in sports—the alcoholic turns lukewarm to such things. For all that researchers know, the alcoholic's predilection for the bottle may be a mere stroke of unhappy chance: it could be that he might just as easily have been addicted to movies every other night, the television eight hours a day, a compulsion to gamble, or a craving for tranquilizer pills.

When is someone considered to be an alcoholic?

The minute an individual finds drink infringing on his normal responsibilities, he is entering the dangerous territory of alcoholism. Dr. John Armstrong makes this distinction between the social drinker and the alcoholic: "I think of a social drinker as a person who takes an alcoholic beverage in company of his friends because of some additional, perhaps even important, pleasure that it gives. The alcohol, however, is not the prime motive of the gathering, nor is it necessary to the success of the gathering or to the individuals present . . . but when a person begins to see worth in an experience only in the presence of alcohol, he is in danger of following an increasingly unhealthy pattern in his use of such beverages."

How Long?

How long does it take to become an alcoholic?

Alcoholism does not begin with a single drink or even a single heavy bout of drinking. Thousands of men and women who started out badly have pulled themselves up sharply and resolved their problem. Those who weren't able to do this are today's alcoholics.

Experts on alcoholism say that by far the majority of alcoholics begin drinking early—in their late teens or early twenties. If their drinking is continually excessive, week after week, month after month, the drinker has a good chance of reaching the problem drinker stage in six to ten years. By this stage only the most careful rehabilitation and treatment programme is likely to be of any effect. If treatment

(*Continued on page* 18)

The Official Temperance Policy and Programme of The United Church of Canada*

1. Temperance is a Christian duty.
2. Abstinence is a Christian privilege advocated on a voluntary basis.
3. Temperance education for all is recommended.
4. Co-operation with the Alcoholics Anonymous is urged on all ministers and members.
5. The church provides pastoral care of all who suffer directly or indirectly from intemperance.
6. Nationalization of the beverage alcohol industry is consistently advocated: production, distribution, and sale to eliminate private profit and monopoly control.
7. Continued and uncompromising hostility to the liquor trade is maintained.
8. Ban on liquor advertising is urged.
9. A pilot project started in Edmonton is a beginning of hostel care of alcoholics.
10. A representative temperance commission to report to the 1960 General Council is appointed.

**as proclaimed by resolutions of its General Council and outlined by the Board of Evangelism and Social Service.*

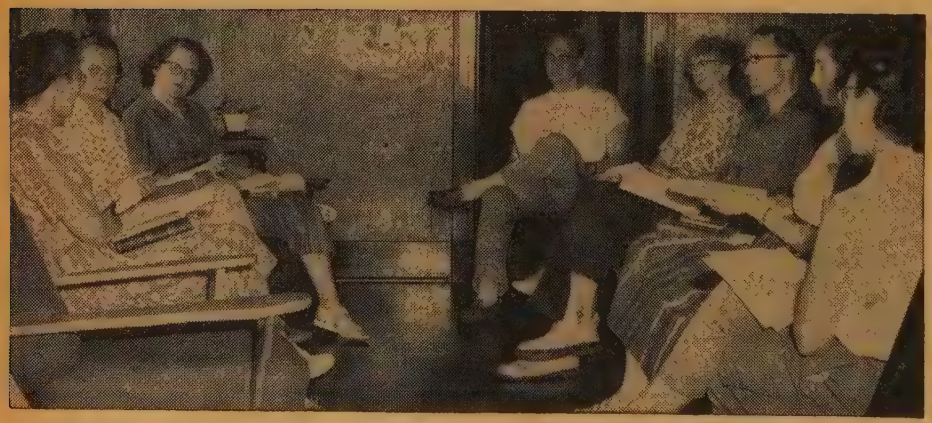
Missionaries

Photostory

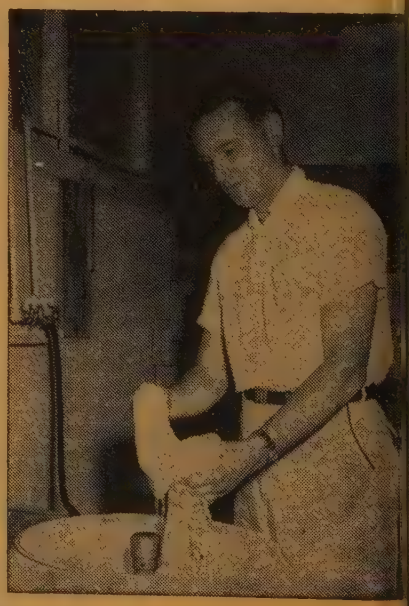
Newly-appointed missionaries of four denominations attended the one-month orientation conference at Fort Erie, Ont. Devotions in the college chapel commenced daily activities.

Children accompanied their missionary parents. Mrs. H. Rose and Mrs. J. Williams, wives of United Church and Presbyterian medical doctors, bring babies in from play.

Part of every morning was spent in the classroom. Dr. L. S. Albright, the conference director, led Bible Study.



Group discussion was a major item on course agenda. Small groups met throughout the college to talk theology, missionary work, etc.



Household chores had to be done after classes. Observer Cartoonist L. A. Purdy, now a missionary in Trinidad, got clothes-washing job.

o To School

E. L. HOMEWOOD

OST of the 20 new missionaries appointed this year by The United Church of Canada are on their way seas, or already settled in their new . A few are still studying in prepara- for the big job ahead.

it before any of them could start out posts given them by the Board of seas Missions or the Woman's Mis- ary Society, they had to go back to ol in Canada. There was a month t at a linguistics course at the Canadian ol of Missions in Toronto, then another th at the annual Outgoing Missionaries ference.

e United Church missionaries joined rs from the Presbyterian, Anglican and ist Churches for the course, held this at the Mennonite Niagara Christian ege, near Fort Erie. The group included ical doctors, one engineer, several hers and nurses, and four or five sters.

heir studies included a lecture by a an doctor on how to stay healthy in ical countries, a discussion of Canadian igration laws, led by an External Affairs artment officer, and a half-dozen other ects. They discussed geography, recent ory, political and missionary problems Northern Rhodesia, Korea, India and n. There were lessons and discussions how to communicate the gospel to le in other lands with different racial, l and religious backgrounds.

On the practical side, Dr. Harold Trinier, editor of *The Canadian Baptist*, gave a short course on how to write about missionary activities for publication in Canadian papers. The new missionaries were also told what cameras they should take along, and how to use them.

But the topic which seemed to create the most interest and spark the liveliest discussions was the matter of community living. These new missionaries realized that their contacts with English-speaking people would largely be limited to those on the mission stations. How far should they go in identifying themselves with people of another culture and a lower standard of living, in hiring help, and in taking along modern appliances? How could they preserve proper relations with other missionaries? These were some of the big problems that seemed to lie ahead.

They got the answers to some; a lot of advice on all. "It's not a question of how much gear you take, but how you use and share it," one ex-missionary told them.

As for getting along with others and maintaining community spirit; they got a complete course in that at the conference. Four missionary couples brought their children with them. All ate together, lived in very compact, if not crowded, quarters, and shared some of the accompanying work and responsibilities.

This was perhaps, even if unconsciously, their first big lesson in missionary living. ●

e discussions went on long after classes ended at 9.30 p.m. This group carried on in the lway and never did settle the issues at hand. Most of the missionaries are now in their new work in Korea, Africa, India, Japan, Hong Kong and Trinidad.

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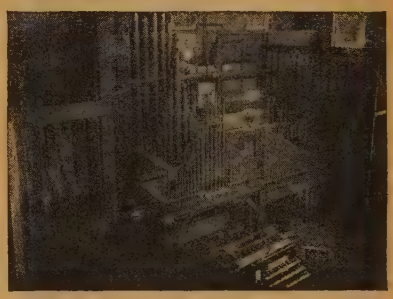

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Canadian Eyes Opened in Brazil

by JAMES S. THOMSON

A former moderator reports for Canadian delegates who attended the Presbyterian family reunion in South America

SAO PAULO, Brazil.

One effect of the ecumenical movement has been a strengthening of existing church loyalties. Provided it does not lead to a militant and exclusive denominationalism, this may be a desirable result. Whatever is to be the character of the "coming great Church," nobody wants it to be a least common denominator of all the churches. Presumably, the Church on earth should resemble the Father's house in heaven with its many rooms. The people of God, like the nations of this world, draw vigour from a strong family life.

Our United Church of Canada, as in every good marriage, has broadened its family attachments, and it is important for our own welfare to keep them alive. We are a member of the World Council, but also of the world fellowships of Presbyterians, Methodists and Congregationalists. These associations preserve us from becoming ingrown and over-occupied with ourselves. Above all, they provide an opportunity to contribute our new experience to the old traditions that have entered into our church heritage.

Calvin Anniversary

The World Alliance of Reformed Churches which held its 18th General Council at Sao Paulo in Brazil from July 27-August 6 this year was a visible witness to the continuing power of historical events. The Alliance is a bond of union between the churches which trace their particular ancestry to the great acts of God by which He reformed the Church in the sixteenth century. The sense of history and heritage was particularly strong at Sao Paulo, because this is a time of special commemoration for all who rejoice in the Reformation. It is exactly four hundred years since John Calvin published the final edition of his famous *Institutes of the Christian Religion.*

The Presbyterian Horn

The meetings at Sao Paulo were by no means an exercise in loud trumpeting on the Presbyterian horn. The Council theme saved us from any temptation to indulge in that kind of foolishness. There was plenty of evidence on hand that the name "World Alliance" is no grandiose claim. The Alliance is constituted by 81 member churches from 55 different countries. It is a blending of the old with the new.

While there is a predominance of European and North American churches, more than a third of them are the fruits of missionary work in Africa, Asia and Latin America. For us in The United Church of Canada, it is worthy of note that at least eight of them are, like ourselves, *United* churches, i.e., churches created by the union of Presbyterian communions with those of a different origin and tradition.

The theme that set the tone for the Council was *The Servant Lord and His Servant People.* We did not gather our devotion, thought and study around any denominational flag with emphasis on its particular virtues and accomplishments. Our sustained attention was directed to the Person and Work of our Lord, the King and Head of the Church in His office as the Servant. This put all the proceedings into a perspective that raised us far beyond ecclesiastical pride. Not so much John Calvin as Jesus Christ! Not so much the Institutes as the Bible! Not so much Presbyterians as the People of God! The effect was both searching and salutary.

Eight new "United" churches, and young mission-founded communions from Asia, Africa and South America take their place with centuries-old Presbyterians at the World Alliance of Reformed Churches.

In the light of Our Lord's own teaching and example, we were compelled to face in a new and radical way what the true nature of the Church must be, not only as a corporate body in the world, but also in the life and witness of her individual members. It became very clear to us that any particular testimony God may give to any individual church or group of churches must find its true fulfilment as it becomes tributary, not to the complacent pride of a denomination, but to the sacrificial service of one people of God in the world.

The theme of the Council put the whole question of the ministry into a new and searching light. We were recalled to c sider the original meaning of the w *minister* as the *Servant.* Our discussi were focused by the Report of a spe commission of the Alliance that had b at work on the subject for the past years. It was emphasized that the wh Church is the ministry of our Lord. M istry must not be confined to an ordai clergy, and those who are set apart to work of ministering the Word and Sa ments must recognize that their office to be servants of Christ in the Church, only for the nourishment and pastoral c of the members, but even more for mission to the world. There came to u strong persuasion that the whole Chu would be revitalized in our time by a r sense of divine vocation to go out bey her walls in evangelistic witness to all everywhere. If every member of the Chu could accept his particular place of w as the sphere of his service, then fulness of our ministry would begin to realized.

Brazil an Eye-opener

Why did this Council meet in Bra Are there any Presbyterian churches South America? We discovered that th most certainly are, and that they are no means a feeble and exotic group people maintaining a precarious existe in the midst of an overwhelming weight Roman Catholicism. In fact, Brazil was eye-opener to most of the delegates. Paulo has to be seen to be believed. I a vast city, more than three times the of anything we have in Canada. Its w streets and spacious squares teem w three and a half million people drawn fr what seems to be every race and tribe mankind. And all this has happened in last thirty years! The language and p vailing culture of Brazil are Portugu but tides of immigration, on a s unknown to us, have brought multitudes populate this vast, ranging country with immense productive capacity in fruit, su coffee and live stock.

There seems to be an amazing ability absorb all sorts and conditions of pe with no barriers of race, colour or cre

(*Continued on page* 24)

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• Who's Who

Ad Lib

By J. A. DAVIDSON

IN his most recent letter to me My Irritable Friend tells that he has been in a rather joyful little tizzy for a few days. And it's all because of a lovely document that was sent to him.

This document, printed on a sheet of parchment paper with a large but delicately embossed crest at the top, assured him that the Social Register of Canada (the name done, fittingly, in Olde English type) was pleased to announce that his name had been placed before its Committee of Arbiters and accepted for inclusion in its forthcoming edition. And it pointed out that the Arbiters who selected his name are "considered eminently qualified to evaluate the social precedence of the citizens of your community."

Confessing that he is becoming madly vain about the whole thing, he quotes the second paragraph in full: "The Social Register of Canada is dedicated to honouring those of Canada's citizens whose social prestige is an irrefutable warrant that they or their forbears have contributed significantly to her development."

The third paragraph assured my friend that "This and future editions will perpetuate the social prestige of those whose names shall presently be inscribed by continuing to list their names and those of their children generation after generation wherever they may reside."

In the fourth paragraph My Irritable Friend was asked to fill in an enclosed biographical form. And this request was backed up by a gentle threat: "Only those entries submitted with complete biographical information will be continued in the forthcoming edition."

But, he tells me, some of the gilt fell off the gingerbread when he examined the envelope in which the mailman delivered this splendid document to him. Although the envelope was boldly marked "Personal" on the front, a loose flap of the back was slugged, "Open here for postal inspection." And the whole thing was sent to him all the way from Montreal at a cost of only two cents—and it was metered postage at that. Now he is wondering if he should allow himself to get mixed up with such a shabbily parsimonious outfit—professing to be *the* agency of authentic social position and prestige in Canada and yet going in for cheap postage when writing to a Personage on whom the Arbiters have arbitrated favourably.

And he admits that he is a little puzzled about the "Committee of Arbiters" mentioned in the document. Who are they? Who arbitrated on their fitness for their job? Who arbitrates the Arbiters, anyway? He closes his letter with the Latin tag, "*Quis custodes ipsos custodiet?*" — which, he tells me, Jacques Barzun translates as "Who shall throw custards at the custodians?" And that, says My Irritable Friend, just about sums up that.

• Miracle Scene

Five Oaks Revisited

By ELEANOR McKIM

I HAVE been to Five Oaks for a second weekend retreat. Like practically everyone who goes there once "to see what it is like," I went back to reassure myself that what I found there was a reality and not a fleeting first-experience impression.

I found that the sense of release of spiritual forces was undiminished.

Since then I have been pondering why this place, this institution, this group of people have the power to free one's spirit and send it seeking and searching for the nourishing truth.

It is not, certainly, that Five Oaks is free from the earth-binding need for money and work. It was started on a dream and a shoe-string and operates chiefly on donations and the hope that more churches will put it in the annual budget.

The housekeeping is no cinch, either. The weekend we were there, there were 60 persons on retreat; 20 dentists on a vocational conference; a banquet for 60 me club members! There were no traffic ac dents, and none of the staff seemed to hysterics.

There is no doubt that the staff, by knowledge that they are being used by G have created an atmosphere where spirit communication is made easier.

Someone said of the restored Iona Co munity that it is a "thin place," mean that there the physical barrier shutting from the world of the spirit is worn t by the prayers of the pilgrims, and th who go there can more easily reach throu Five Oaks, they say, is a place like that

All this leads me to ponder further ab the question of the sanctification of a pl beyond the usual concept of association ideas. Can fields and trees, wood a mortar, acquire an aura, a virtue beyo their physical components just by being scene of released spiritual power?

At this point I am troubled by thought of some churches I know, whi in their time, have been the scene of tirel devotion and sacrifice, but are now endi their careers as useful but highly unspirit chicken-coops!

Are we perhaps re-discovering an anci truth or are we bemusing ourselves?

In any case — and of this I *am* sure there is a special quality about Five Oa that has made it the scene of a number quiet little miracles.

Like all good things Five Oaks carries few dangers with it. One point wherein think we need to be cautious is in maki comparisons. It is so easy to be caught in the atmosphere there and to say a lit critically, "Why can't our congregation life be like this?" Retreat members a often sorely tempted to think, "If o minister could only give us the spiritu food our retreat leader does!"

The fact is, the local minister does ju that. There is nothing *new* being said Five Oaks. It is the old truths, re-examin without the shrouds of local traditions a prejudices in an atmosphere sieved of co gregational problems through which Go

Rev. J. A. Davidson

Mrs. E. McKim

Rev. H. G. Forster

Mrs. J. Shilton

• Right Relationships • No Rebel Spirit

pirit can flow to those who come seeking. Leaders there sense this danger. That, I hink, is why Gardiner Ward, our retreat eader, stressed that they who wait on the ord would be able to walk and not faint, s well as mount up like the eagle.

He knew that most of us were going back o work where the pace is pretty pedestrian. But that is the very reason why places like Five Oaks are so necessary to us.

Reformation Sunday

By HARVEY G. FORSTER

HONEST churchmanship impels us to make the claim that The United Church of Canada is Holy, Apostolic and Catholic. Holy, not because of spiritual status of members! Apostolic, not because of an unbroken succession of church officials! Catholic, not because of any universality in fact! We assert the claim of our Church because of a holy faith, received and proclaimed by the apostles, whereby all men may be saved.

This status requires a proper emphasis upon certain aspects of our spiritual heritage at certain specific seasons of the year.

On Oct. 31st, 1517, Martin Luther nailed his 95 theses to the door of the cathedral church at Wittenberg. This historic act has become symbolic for the Reformation.

Churches of the Reformation are Protestant churches. They protest. They protest against any addition to or subtraction from the Gospel. They protest against all forces material, cultural or racial which would destroy or corrupt that Gospel. They protest against all agencies which seek power through the exploitation or debasement of mankind, whether secular or ecclesiastical.

The central faith of the Reformation stems from the assertion of the New Testament: "The justified shall live by faith." To justify is to set right, to put in a right footing one whose relationship has been what it should not have been. It does not mean to make righteous, but to put in right relationship.

Man in wrong relationship with God because of his evil, needs to be justified, put right. He cannot justify himself. He cannot justify himself to himself because the voice of God within him, condemns him. He cannot justify himself by his own righteousness because in the light of God's requirements of him he has no righteousness of his own. Neither by works can he be justified because no matter what his works may be, they fall short of what God requires. Nor can he be justified by worship or sacrifice, for the pure and contrite heart which determines the validity of his worship and sacrifice, is not within his own power to create.

Man is justified only by faith. Churches of the Reformation may well proclaim this message anew to our age on Reformation Sunday, October 25.

Prudence in the Parsonage

By JEAN SHILTON

AT a wedding supper a few weeks ago I sat beside one of the ushers, a handsome young fellow who had recently graduated in engineering. Remembering my own post-graduate zeal to save the world, I prepared to lend a sympathetic ear to this young man's ideas for reforming the nations. As we chatted, my initial disappointment grew to something like consternation, and by the time we got to the angel cake and ice cream I had almost lost my appetite. Here was no rebel spirit. This young man didn't have one drop of revolutionary blood in his veins; he didn't have one liberal idea in his head. He was a loyal supporter of the *status quo* and a loyal suspecter of speakers, newspapers, and broadcasting systems which dared to criticize it.

I have since discovered that this state of mind is common to youth in the 1950's. One student blamed their complacency on the fact that he and his friends have nothing to rebel against in their comfortable environment. Norris Merchant, writing in *The Christian Century* says: "The current college generation has been despaired of. Thinking people are familiar with the 'silent' and 'careful' generation which refuses to commit itself. . . They have no ardor except for the tentative safety of the quiet suburb, an orthodoxy out of indifference. . . Nothing can be done. This is the key to the mind of the young. Nothing *needs* to be done about the material panorama of television, big cars, deep freezes; nothing *can* be done about the destruction which threatens it."

Since other observers say the same thing, I expect Mr. Merchant's description is pretty accurate. But I can't help remembering that my college generation was despaired of, too, for precisely the opposite reasons. We were a noisy, rebellious crowd, committed to all sorts of unorthodoxies like the CCF, the Loyalist cause in Spain, civil liberties, and the Common Man. We were sure that a lot could be done, and we were just the people to do it.

Probably we were the product of our era as surely as is the uncommitted student of today. Fortunately for us, some folks didn't despair of us, and one hopes that today's students will meet the same kind of patience and faith that encouraged us along the way. I like the attitude which is evident in the brochure distributed by the Student Christian Movement to the Toronto Conference of the United Church.

Students, it says, are "not gripped with any strong conviction, either political or religious, non-committal, feeling the pressure of immense social problems, but far from being crusaders in spirit." But these Christian leaders of students do not despair. They say that they must find new patterns of work and they describe some of their experiments. I like this report because it does not blame the students for what they are. It simply accepts them and endeavours to lead them to Christ, in Whom "can be found the Truth which meets the personal, the social and the intellectual needs of our time." •

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THE ALCOHOLIC

(*Continued from page* 11)

begins earlier along the way, when patterns are only partially formed, there is a good chance that the drinker heading toward alcoholism can be caught in time.

Any Cure?

Is there any cure for alcoholism?

No. All kinds of cures have been tried —everything from a couple of tablespoonsful of honey to LSD-25, a complex pharmaceutical brew developed at the University hospital in Saskatoon — but nothing yet found offers a positive cure.

Medical experts have, however, developed various kinds of treatment which may put the victim back on his feet and so long as he can be kept away from the bottle, he may be said to be "cured." Some of these involve the use of medications — dosing with barbiturates, insulin shock, massive doses of multiple vitamins, glucose preparations and tranquilizers.

Dr. Armstrong outlines this method of treatment: "Frequently a patient's first contact with us is at the end of a long drinking bout and he is in severe physical and mental distress.

"Our arrangement has been to admit such cases to one of the general hospitals in Toronto, where, they will remain for perhaps 48 hours. In the absence of serious physical disability such as peripheral neuritis, cirrhosis, or cerebral deterioration, it is generally possible to bring the patient to a point where he is ambulant and suitable for rehabilitation within this time."

Some time ago the Toronto Western Hospital studied 30 typical patients under the Alcoholism Research Foundation's programme. Treatment included insulin given intravenously with a 50 per cent. glucose solution. For the most part, this single treatment was enough.

After the alcoholic patient is discharged from one of the three Toronto general hospitals where the Foundation reserves beds, he goes to Brookside Clinic as an in-patient or is discharged to the out-patient clinic or to the care of a family physician. Here the rehabilitation programme begins physiologically, psychologically and sociologically. The patient has to learn to live with himself, to regain his self respect if he has lost it, and to live with others. It may take weeks and constant stimulation is needed when he returns home once more.

To Drink or not to?

Can a person who has been an alcoholic learn to drink in moderation?

Definitely not. Of this, all alcoholism experts are agreed. David Archibald puts it this way, "A man may seem to have it licked but the minute he takes a drink he breaks down all the confidence he has managed to build up within himself to resist his greatest temptation. The alcoholic can never drink again."

This fact is one of the major obstacles to voluntary rehabilitation of alcoholics. Few can bring themselves to face up to a whole lifetime without another drink. Yet this is what rehabilitation means. The alcoholic may slip in the process, but his goal must be never to drink again.

Robert Robinson points out that success or failure here depends largely upon those who are helping the alcoholic in the period of readjustment. "It is totally unpractical," he says, "to think of taking away an alcoholic's liquor and giving him nothing in return. If we interfere with his method of facing life, we must provide a good and acceptable substitute." This is the catch: society has to find a substitute. Many alcoholics find strength and purpose in the famous fraternity, Alcoholics Anonymous, which has done perhaps more to rehabilitate the beaten drinker than any other organization.

On the other hand AA derives its power from sources of the spirit and through the strength of brotherhood. For many alcoholics these things mean little and AA, consequently, is of little if any help to them. The Alcoholism Research Foundation's rehabilitation programme is an attempt to provide an alternative.

Forcible Treatment?

Should the alcoholic be forcibly treated, and if so, would such treatment have any lasting effect?

This is the most burning issue in connection with alcoholism in Canada today. It is a highly controversial topic in any country. Some countries have tried it— Holland and Sweden for example — and report success. But there are many obstacles to such a course in Canada.

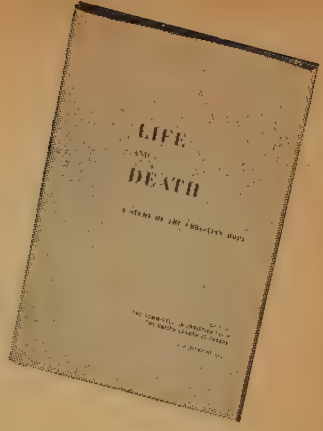
Nevertheless such a law is currently being studied by the attorney-general of Ontario and if enacted will be the first of its kind in this country. It will mean that alcoholics may be forcibly arrested and confined for the duration of treatment, then placed on probation by a magistrate for a period of two years. Drawn up by the Ontario medico-legal society, it is known as the Habitue Act.

What would happen if such a law were introduced into the province tomorrow? Experts agree there *is* no cure for alcoholism; they are not even agreed on how it should be treated. How then, is a new law to make the difference between alcoholism and non-alcoholism? Moreover, who is to say what people are to be arrested and treated? And where are we to find the skilled, understanding doctors, nurses and attendants needed to assist the rehabilitation of 200,000 Canadian alcoholics? Where is the money going to come from to build special new institutions to house alcoholics undergoing treatment—80,000 in Ontario, 70,000 in Quebec, 50,000 in British Columbia?

There is also fear that the abuses attend-

(*Continued on page* 31)

What is the Resurrection of the Body?



from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Dr. Arthur J. Reynolds.

By "the resurrection of the body" we mean God's gift of a new body, a transformation of the Christian man, that makes possible the fulfilment, after death, of the eternal life he already possesses here and now. The resurrection also includes the Christian's incorporation into "the body of Christ," the Church, his union with all the redeemed in Christ.

THE Bible does not recognize any division of the human personality into body and soul. Both words are used to refer to the total personality. In Acts 2: 41, for example, persons are called "souls", and in Romans 12: 1, the word "bodies" is used to mean "selves", that is, personalities in the full range of their capacities and activities.

The word "body" in Biblical thought really means "the whole man." It may be necessary for us to use the words "soul" and "body" abstractly as a convenience in referring to particular aspects of personality, but we must remember that the idea of a "soul" without a "body" as its organ of expression and recognition is foreign to the Bible.

It is clear from this why, in the Bible, the possibility of life after death depends on resurrection. The New Testament word means literally "a raising or rising up." The resurrection of the body means God's raising up of the person from death.

Not the Flesh

It would be foolish and superstitious to suppose that it is the flesh that is raised up—the body that is buried in the grave, submerged in the sea, or burned to ashes. Our flesh need not be the only organ to the self.

Our personality, our personal identity, survives constant change in the physical body, a change that results in an entirely new body every few years. So Paul says that "flesh and blood cannot inherit the Kingdom of God." In other words, resurrection means the giving of a new kind of body to be the personality's organ of identity, expression and recognition.

Paul calls this new body "a spiritual body." What is meant is that the body of the new life is not one of flesh and blood, but one that is suited to the new condition, one that will be an appropriate organ of the Spirit by which the Christian has been united with Christ.

It is not, then, the raising up of this body of flesh and blood which is our hope, but the gift of a new body which still maintains our identity. We read that at Corinth there were people who asked: "How are the dead raised? With what kind of body do they come?"

Example of a Seed

Paul's answer is given in an illustration. A seed, which is a living body, is sown in the ground. Its outward form rots and dies, and yet the wheat, or whatever it may be, reappears in a new form above the ground. The nature of the seed has not changed. It is still wheat. But it has been transformed in an unimaginable way and degree. It has a new body suited to a new condition. It should be noticed here that the word "sown", as applied by Paul in this message to the "natural body", does not refer to burial but to birth. A man is born a "natural body", and is raised, after death, a "spiritual body."

"So is it", says Paul, "with the resurrection of the dead." The Christian's body of flesh will die, but because eternal life is already his, he will be given a new body. And while the body of flesh is perishable, the new body is imperishable.

What Paul is saying is that the self is not destroyed by death, but transformed by God. And the process of transformation begins, not at death, but at Baptism, through the gift of faith and the Spirit. Similarly, this transformation, which is continued through life, is completed, not at death, but in the consummation of all things at the return of Christ.

As to what this "spiritual body" is like, Paul says that it will be like Christ's glorious body. "Beloved," says John, "we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is."

Not Just Individual

In the New Testament, the resurrection of the body is not only a matter of the resurrection of the individual. The individual Christian's destiny is always related both to the risen Jesus and to his fellow Christians. As we have already said, we belong together, both in this life and in the life to come. To begin with, in the language of the Bible, we are all offspring of Adam, by which is meant that we are bound together by a common humanity which entails sin and death. In modern language, our lives are largely determined by biological and social heredity. There is racial solidarity; that is, as a race, we are united by the bonds of sin and death.

The Bible, however, speaks also of another "Adam", Jesus Christ, who inaugurated a new humanity. "As by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." In other words, through faith Christians are bound together in a new humanity under their Head, Jesus Christ. This is the Church, and Paul's favourite way of describing the Church is to call it "the body of Christ."

The New Humanity

A great deal could be said about this solidarity or oneness of Christ and his redeemed, but we must be content to note only one aspect of it here, that the resurrection of the Christian involves not only his individuality but also his incorporation into "the body of Christ." His salvation is inseparable from that of his fellow Christians. The fulfilment of his destiny is dependent on the salvation of all the people of God. We are saved into a new humanity.

So far, we have spoken only of a resurrection of Christians to eternal life, but certain passages in the Bible speak of a resurrection of *all* the dead for judgment. For example, Luke reports Paul's "hope in God . . . that there will be a resurrection of both the just and the unjust."

Some of the implications of this view will be dealt with under the subjects, *What Do We Mean By Hell?* and *What Is Meant By the Last Judgment?* The question here

(*Continued on page* 24)

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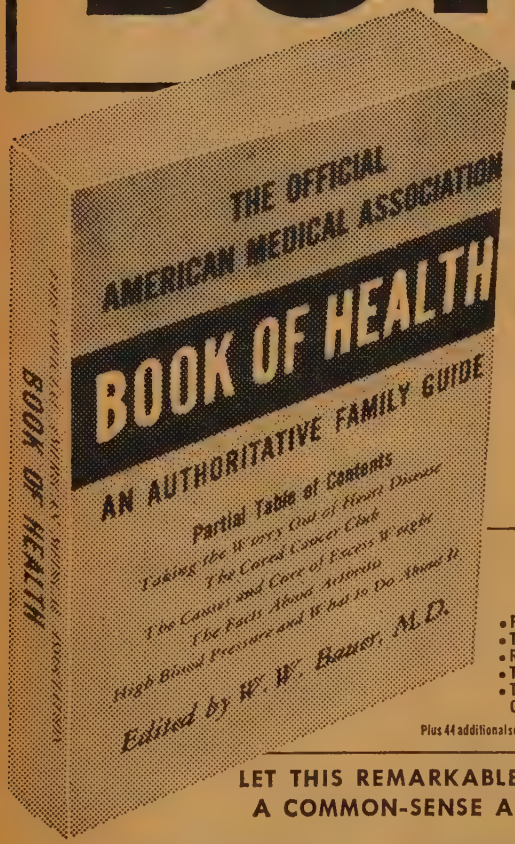

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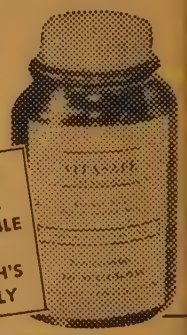

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by EDWARD CRAGG

"If a man love me . . ."

the year 1744 Dean Jonathan Swift, best known today as the author of *Gulliver's Travels,* preached in St. ick's Cathedral in Dublin. He said, ere is no way of judging how far we depend upon the actions of men, rwise than by knowing the motives, and nds, and causes of them; and, if the ves of our actions be not resolved and rmined into the Law of God, they will recarious and uncertain, and liable to etual changes."

l of which is well known to every ness man, to every political leader y, as it must haunt the dreams of those plan a summit meeting to secure the e of the world. In our society, as in n Swift's, "it plainly appears, that ss men are guided by the advice and ment of a conscience founded on ion, they can give no security that they be honest in their mutual dealings."

his truth has been stated more recently ne who is a strange spokesman for the stian viewpoint, since a good deal of ife has been spent in attacking religion. in 1951, in a lecture at Columbia ersity, Bertrand Russell said, "The of the matter is a very simple and fashioned thing, a thing so simple that n almost ashamed to mention it. . . thing I mean is love, Christian love, ompassion. If you feel this, you have otive for existence, a guide in action, a on for courage."

Christian seeking to define the motive moves us might put it thus, "We love, use he first loved us. . . Beloved, if so loved us, we ought also to love one her."

ecause the little word *so* refers to the life and death of the Son of God, we may go on to say that the motive that moves us as Christians is summed up in the earliest creed of the Church, "Jesus Christ is Lord." Lord of faith. Lord of thought. Lord of action. Jesus has been accepted as our Master for life; his commandments are now our rule, his will our guide.

Only by thus giving ourselves to the service of Christ with wholehearted devotion are we delivered from the misery of mixed motives, of trying to serve two masters. "If a man love me," said our Lord, "he will keep my words"; and such a disciple, whose devotion is sincere and undivided, finds that the love of Jesus is a motive that provides both direction and sustaining power for the whole of life.

What will this mean in the course of daily living?

We may find our answer as we join a group of African youths standing in the admission room of a mission hospital in Angola, Africa. They have completed a course of training, and are ready to return to the villages from which they came, to serve as dispensers and first-aid workers.

One of them, Valentim Cambuta, prays for himself and his friends. He says, "Father, when there comes a knocking at their door at night, and outside the rain is pouring, may it be to them as if the sun was shining bright. When outside all is blackness, may it seem to them as if it was noon-day, because of the love that is in their hearts for this, thy work!"

This is what Jesus meant when he said, "If a man love me, he will keep my words." Such a man will never hear the rebuke, "Why call ye me Lord, Lord, and do not the things that I say?"

THE MUSIC MAKERS' CORNER

BOUT a month ago a new family moved into Lanevery. No one knows much t them, but they are Welsh, and have e boys and seven girls. What a load urniture they brought, including two os, a harp, several violins and a cello, s of books and music. They have no and always seem to be playing on the rted instruments lying about. What panions they must be for the Evans' t Hazeldene! Music is their life, and all play well enough to form a small estra. How do they make a living? is a high school teacher; so is the st son. Two daughters teach music. her plays the harp. Yes, they do their own house work. Their home looks like a Conservatory and is always clean. The children who go to school amuse others by their Welsh accents, with rising inflections at the end of sentences. They are all good sports, but when there is music to be learned you can't coax them out for a game. If you want to hear inspiring music, drop around some day. In mild weather you may sit on a park bench near their house. If it is cold, they will invite you in, but don't stay for a meal: there are twelve of them around the table already! Oh yes, their name is Cadwallader, and they come from Tonypandy, Wales.

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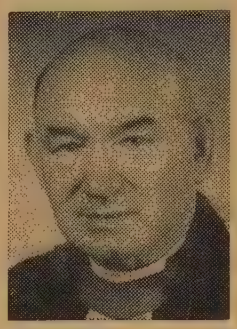
Conducted by M. MACDONALD

The Chatterbox

IN this issue, containing the Very Rev. J. S. Thomson's story of the Presbyte Alliance meeting in Brazil this past summer, we are delighted to be able to anno the publication of his book, *The Word of God.* It is being brought out by Ryerson Press at $1.00 and will be reviewed shortly. . . The St. Clair cricket ha reminded us of *The Cloister and the Hearth* we've decided to it again. There are particular books that need this atten Certainly the children know it. They may have a story of heart, but will demand it over and over again and woe betide parent who changes a single word from the original. Teena do it. What girl hasn't read *Little Women* several times; an know a boy whose copy of *Westward Ho!* is falling to pieces steady consumption. Many grown-ups have the habit, too. like to do this, because we read quickly and often miss detai a first sitting. But the second reading is always at a slower and gives a much clearer picture of the whole. Sometimes reverse our judgment of the book, or an opinion of a chara It is a good thing to do.



Dr. Thomson

Something Always Turned Up

By Bluebell Phillips. (Ryerson.) $3.50.
Reviewed by Dorothy Dumbrille.

This young school teacher in a northern Saskatchewan village tells of her romance and marriage to a handsome Anglican catechist who later became chaplain of the Montreal Prison and St. Vincent de Paul Penitentiary. Her first book was *Adopted Derelicts,* an account of their work together in Montreal.

This rollicking autobiography is a riot from start to finish. The start was a honeymoon filled with high adventure. From the moment they married, the Rev. Gordon Phillips found that he was thrown into all sorts of exciting adventures due to the impetuosity and abounding enthusiasm of his bride. When, after living on a shoestring for about three years, they finally went to Arundel to their first parish and were met by a sedate welcoming committee, she shocked everyone by exclaiming, loudly, when she saw the comfortable living quarters, "Oh Gordon, isn't it wonderful to be really married after the way we've been living the past three years?"

Two Biblical Novels

The Bride of Pilate

By Esther Kellner. (Saunders, $4.95.)
Reviewed by Dorothy Dumbrille.

Esther Kellner, author of two previous novels, *The Promise* and *Mary of Nazareth,* here gives us a moving story of the life of the woman, Claudia, married to Pontius Pilate; the woman who was warned in a dream and told her husband to have nothing to do with the condemning of Christ to death upon the cross.

The story begins with Claudia's childhood and follows through to the time of the Crucifixion. Of course a great part of the novel is fictional, but the author has adhered to whatever Scriptural facts are available and the tale has a ring of reality. Claudia's mother is Julia, divorced wife of the emperor of Tiberius, exiled, impoverished, and destitute. The child, Claudia, is brought back to Rome when the V Virgins intervene and is placed in the h of distant relatives. She marries Po Pilate although he is almost a strange her but is drawn strongly by love to handsome, enigmatic outlaw who peri beside his Master on the cross and wh promised a place in paradise with Hi

Dysmas the Thief

By Taylor Coates. (The Vantage P $5.50.)
Reviewed by J. H. Arnup.

Here is yet another book which owe inspiration to the biblical story, in this to the New Testament. There is litt the biblical narrative, it is true, to serv background for the story, and the auth dependent almost entirely upon his im nation for his facts; nevertheless he created a strong semblance to reality has produced an interesting and pow novel.

Sir Walter Scott has been critic because, in writing *The Lady of the L* he exalted the villain, Roderick Dhu, t role of a hero. Something of the same is noticeable here. The one whom we known only as a penitent thief turns o be no thief at all, in the ordinary sense, an outlaw and bandit somewhat after pattern of Robin Hood. Barabbas, as of the band, is similarly depicted, Gestus, the second companion of the c is a villain from the beginning. The nothing in the novel incompatible with Testament teaching.

The Mystery of Skull Cap Islan

By Marion Garthwaite. (Doubl $3.00.)

A boys' story. Three boys, the o barely of teen age, and one of the cripple from polio, tangle with a gan smugglers who are trying to run a boat of orientals across the border from Ca into the United States. The story start rather quietly but the later chapters action aplenty, and it ends in a rush, the boys, of course, victorious.

The story is suitably illustrated by L Goldstein.

ality—An Anthology

mpiled by George L. Abernethy. (John ox Press, $6.00.)

viewed by Rev. H. W. Vaughan.

a day when democracy is pressured many sides and engaging in a cold with another ideology, it is helpful to the marshalled arguments of repre- tive opinions across many years. Dr. nethy has not wasted any time in ing the matter of equality or doing nore in his introduction than giving us ef historical outline for the reasons of elections he has made. However, the is timely and for those who are rned to defend the democratic ideals quality and freedom, this will be a treasure of ready-made material for ence.

hile there is a lack of negative opinion vhile many of the selections which the contains are somewhat scanty and st too literal, nevertheless, those who vell versed in political theory will be ful for the classical selections which nvolved and will use the material as a e for more investigation. It will be par- rly advantageous for speakers to use book as a source of illustrative material ey are protagonists of democracy.

Ecumenical Era in Church Society

Symposium in Honour of John A. cKay.

ited by Edward J. Jurji. (Brett-Mac- llan. $5.00.)

viewed by R. C. Chalmers.

. John A. MacKay, retiring President Princeton Theological Seminary, has a staunch exponent of Reformed stantism and a leader in the Ecu- cal Movement. It is both fitting and commendable that such a volume as this one should be written in his honour.

Dr. MacKay

The Introductory chapter by Dr. Hugh T. Kerr is an appre- ciation of the life and work of Dr. MacKay. This chapter is very well written. Dr. Kerr es the fact that Dr. MacKay has ed for a committed theology that es in the Person of Jesus Christ and hat is Church-oriented.

e book, following the Introduction, is ed into three parts: "Structure and logy," "World-Wide Scope," and "The age and its Communication." The rs include such well-known names as Visser 't Hooft, G. S. Hendry, Eugene n Blake, Hendrik Kraemer, F. W. tone, D. T. Niles and E. G. Homrig- n. There are twelve chapters in all every one deals incisively with living which face the Church and its task e world. There is not a dull page in hole book.

is a distinct pleasure to commend this most warmly to all who are interested e ecumenical movement, world mis- the clash of cultures and the outreach e Church in evangelism.

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New Books and Filmslides for Autumn

Bible Readings for Boys and Girls

Ruth E. Curry, The United Church of Canada, Chairman of the Editorial Board. Selections from the Revised Standard Version Bible for boys and girls nine years to teen age. Illustrated by Lynd Ward. A beautiful book. $3.00

The Riddle of Roman Catholicism

By Jaroslav Pelikan. The history, beliefs and future of the Roman Catholic Church, which inevitably influences Protestants. Written by a young Lutheran minister and professor. $4.00

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CANADIAN EYES OPENED

(*Continued from page* 14)

The streets of its great cities are like concentrated pictures of the whole human race. The only sky-lines comparable with Sao Paulo and Rio de Janeiro are New York or Chicago. People swarm like insects in the great canyons of sky-scrapers, which at night are lit up by a flashing panorama of illuminated signs. As everywhere in this region of the world, there is a striking contrast between concentrated wealth and evident poverty. Nevertheless, the impression remains that Latin American life is a potent force that is not likely to be limited to the south of the equator.

A sufficient reason for meeting in Brazil was to join with the Presbyterian Church in that land to celebrate its centenary. This was an impressive event in the great metropolis of Rio de Janeiro. Rio is a most attractive city, where natural beauty has provided a setting for fine architecture and civic planning on a magnificent scale. The Presbyterian Church claims a membership of half a million and quite a sizable number of them came for the celebrations. There was a crowded service of thanksgiving in a spacious and beautiful church when Dr. John Mackay, President of the Alliance, and himself an apostle to Latin America, preached eloquently in Spanish, and a magnificent choir led the praise. Later, this was followed by a great public demonstration attended by more than seven thousand people in a sports arena.

The Presbyterian Church in Brazil is no emigré institution. While the pioneer missionary leadership came mostly from the United States, the Church today is authentically Brazilian with its own native ministry, trained in its own colleges. It is a vigorous missionary Church making a brave and needed witness in a land by tradition Roman Catholic, but where the prevailing culture has become secular in spirit and outlook. While our acquaintance was with the Presbyterians, there are also other Protestants who are bringing what may be called the delayed action of the Reformation to this and other Latin American countries. ●

RESURRECTION OF BODY

(*Continued from page* 19)

is whether, in the view of the Bible, there is a resurrection of all the dead or only a resurrection to eternal life of those in Christ.

There can be no question of the reality of judgment. The New Testament is emphatic about that. Paul in his own writings, expects a final judgment, but he does not relate it definitely to a resurrection of *all* the dead and, in fact, gives no explicit support to the idea of a *general* resurrection. Resurrection, for Paul, means to be "risen with Christ."

It is known that a general resurrection was a common belief in Paul's time. It is quite possible that this view of Paul's was a further development of the resurrection-belief based on the resurrection of Jesus and the Christian experience of the new life in Christ. At any rate, this present experience of eternal life in Christ, and the hope of final consummation are what Paul emphasizes when he talks about resurrection.

The main tendency of the New Testament is to think of the resurrection of the body as related to the attainment of eternal life. We are given clues as to how we may think of the Christian's resurrection-body, but we are given no clues as to the form or manner of a resurrection of those not destined for eternal life. ●

NEW ANGLICAN PRIMATE

(*Continued from page* 9)

It would be possible for the minister of a United Church to be called to an Anglican Church, and vice versa. But I don't know how we are going to work it out."

On Receiving Communion

"I would welcome a baptized member of the United Church to communion in an Anglican Church in my diocese on a special occasion, or if he were far from his own church. But if it were to become a habit, then I think he should be confirmed in the Anglican Church. Just as I think that a former Anglican, now involved wholly and permanently in the life of a United Church should be formally received into the United Church."

On the Plan for a Mutually Acceptable Ministry

"I could not accept this plan. While I don't like to use the word, it doesn't seem quite honest. I don't think ministers of either church could, in complete honesty, receive orders as laid down in that form. The form and the words must relate to the actual situation—that they are used over men already ordained to a ministry of Word and Sacraments. . . I am not quite sure that you United Church ministers really want to become priests. I believe that God has given the ministers of both churches all the grace we ask for or let Him give us."

On the Episcopate

"There is one thing I would like to say. I don't want to see us come into an agreement on 'no theory of the episcopate' at all. We don't expect the United Church to accept what might be called the Anglo-Catholic view—but in taking the Episcopate into your life you should welcome something that has meaning under God. It should be seen as much more than a good organizational device."

(The United Church last spring said to the Anglicans: "It is our conviction that the Episcopate in some constitutional form should be effectively maintained . . . this would not be considered as committing us to any particular doctrine of t Episcopate.")

On Trends in the Anglican Church

"In Canada the so-called high and l parties have been growing together. N impression is that it has brought a mutu enrichment. I wouldn't say the Anglic Church is becoming 'higher' but there h been an increased emphasis on the sacr mental all across Christendom. The Anglic Church shares this emphasis. I think, to that the 'low' party has become mo interested in the sacramental and the 'hig has come to appreciate more the evangeli emphasis of the 'low' church."

On Missions

"We must extend our work in the nor and overseas. I think that some years a there was a sag in our missionary intere There are complex historical reasons f this, related to the help we once receiv from England. I think now I detect upsurge of interest in missions. If o vision only extends to the north, howev it is not enough. There must also be expa sion in our overseas work where the young churches want us and where they invite us

On the Future

"In any union we would be determin to bring the whole Anglican Church Canada with us, to maintain unimpaired o communion with the world-wide Anglic Communion, and to accept only that chur order which would still preserve the poss bility of our ultimate re-union with t Roman and Orthodox Churches."

The United Church, while committi itself to the Episcopate, says: "Equally, view of the place which the Council Presbyters and the Congregation of t faithful had in the constitution of the ear church, and continued to have in the seven traditions we have inherited and now po sess in our own communion, we must insi that those principles also be effective maintained. . . Even more urgent are t problems of co-operation in serving fronti areas. . ."

Readers who understand the Unite Church position, and the position of t new Primate may easily come to t following conclusions:

That union will not come in our time.

It could be achieved quickly only United Church people were ready to becom Anglicans.

The two churches may enter on a peri of growing respect and harmony, wi "adventures in understanding at the loc level," and frank, gracious-mannered ta at the top.

Or they could find grounds to prophe that the conversations will come to amicable end in a few years, and the Unit Church become involved in new uni movements with other Protestant churche while Anglicans could move closer to t Anglo-Catholic position with union discu sions with other Catholic churches. ●

The Question Box

Q. *When a minister visits a family of his congregation should he offer to conduct prayers with the family if they show no indication of having their own devotion, or should he wait to be asked to do so?*

A. In most cases he'd have to wait a long time. We think it is helpful to a minister to be asked. But there are occasions when a minister should take the initiative. There are times when a sensitive minister will wait for a more opportune time.

Q. *Does the Protestant church have more than two sacraments—Baptism and Lord's Supper?*

A. No.

Q. *Does The United Church of Canada give any ruling or direction about the bread and wine left over from Holy Communion? What is customary? I have heard that some churches burn the bread and empty the wine—is this right?*

A. They should be disposed of with dignity. Once when the late Principal Davidson was asked what should be done with the water left over from a baptismal service, he said "Pour it reverently on the ground."

Q. *What is the proper procedure to bring a charge of discipline against a church member?*

A. Consult the *Manual* and the minister very carefully on this sort of thing, and if there is the slightest doubt, seek better advice than the Q.B. can give.

Q. *For many years our church has made a habit of setting aside one day of the year in which they pay tribute to the Masons and the members of the Eastern Star. On this Sunday they parade in a body into the church and take seats which have been reserved for them. Is this the policy of all United Churches, or is it just the habit of our own church?*

A. It is a very common custom.

Q. *Do you think it advisable for teen-agers to hold dances in the church hall? There is not a community hall in this community and the only other place available is the school house.*

A. It's for the session to decide. Local conditions vary too much for us to give a general answer.

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The Margaret Addison Hall is Opened

SIX hundred freshmen descended upon Victoria College for the pre-term weekend last month, and 250 co-eds were housed in the brand new Margaret Addison Hall. Dean Macpherson said they went around with glowing eyes, and even the Burwash Hall men were a bit envious of the new quarters.

The building, just completed, was dedicated in a short outdoor ceremony on Sept. 16, by the Moderator, the Rt. Rev. Angus J. MacQueen, and President Dr. A. B. B. Moore. Ontario's premier, the Honorable Leslie M. Frost turned a golden key and opened the doors in the six-storey arc-shaped women's residence.

Unique for Mr. Frost

Mr. Frost said it was a unique occasion for him to open a building to which the Province of Ontario had made no direct contribution. Victoria, as a United Church college, does not qualify for provincial grants.

However, as a college in the University of Toronto, $825,000 of the total cost of $1,425,000 is included in the $12,600,000 national fund campaign to meet the University's immediate expansion needs. The remaining $600,000 has been allocated to the project by the Canada Council.

The Margaret Addison Hall is named for Victoria's first Dean of Residence and Dean of Women from 1920 to 1932. It curves gracefully around Wymilwood and Annesley Hall, the Student Union and residence at Charles St. W. and Queen's Park Crescent, where all meals will be served.

"Just Like '17'"

Miss Marilyn Smye, head of the Annesley Hall student government, was the first to enter the new building. She was followed by Dean Jessie Macpherson, who has taken a leading part in the planning. The 400 guests then entered to see the beautiful but functional interior. One student said, "It's just like something out of *Seventeen*." But it is simple—in design and furnishing.

"In all the planning, the needs of the individual student have been kept in mind," said President Moore. "Everything has be done to maintain the personal touch." T building will house 200, double the acco modation provided in the former Bl Street residences. Each floor is a compl unit, with 39 students and a don in char Another ten and the senior don occupy west wing of the main floor.

There are 60 double and 80 single roon Each of the five top floors has a kitchenet laundry, common room and don's sui Colour schemes vary. Notes of scarl yellow, royal blue, green, white and turquo introduced in furnishings point up the va ing shades of the basic colours, beige a grey. Each bedroom is equipped w spacious clothes closets — a vanity on o door—combination dressing table and de with book case, easy chairs and lamps.

Quiet Halls

The curving halls are carpeted for qui ness, and a three-way mirror on one w provides for a final glimpse of the compl student just before she steps out.

Guests were taken by student guides the basement to see the large games a practice rooms, storage space for eveni gowns, and the well-equipped sewing roo and laundry.

Sunlight pours through the lightly cu tained south glass wall of the lounge, whi occupies the whole east wing of the ma floor. Opening day guests were intrigued the circular, sound-proof library dominati the centre, and interested in the cherry wo east wall, behind which is tucked a comple kitchenette. It functioned to capacity th day.

The Margaret Addison Hall, newest a most complete college women's residenc may shortly be followed by others on t campus. Most of the colleges, like Victori give priority to out-of-town students, a accommodation must be provided for t expected increase in enrolment from 13,0 to 23,000 in the next decade. In the U of Expansion plans, residences have first pla because of their strong influence on student progress. ●

About People and Places

dians to Brazil

official delegates of The United h of Canada to the meetings of the Alliance of Reformed Churches in il this year were the Rev. Dr. G. bell Wadsworth, a vice-president of the ce, the Very Rev. James S. Thomson, report is published in this issue, A. P. Johnston and Miss Christine ougall, a Trinidad missionary. Mrs. worth and Mrs. Thomson attended as lited visitors.

Latvian Friends

Rev. Barry L. Brooks and the Session **thel United Church** on the Dundalk charge, offered the use of the church ng to the New Canadians from Latvia have moved into the community. The tion was gladly accepted. Later, the n student minister, Mr. A. Kretulnieks nniversary speaker with the two contions united, and the service conducted tvian and English.

larship Students

o Europeon students holding scholarfrom the World Council of Churches udying in Toronto in United Church es.

rman Otto Geissler, Giessen, Germany, ook theological training at the Univer-

of Marburg, Tüdingen and Heidelberg, ive at Gandier House while studying manuel College.

gdalene Manolakaki of Rethymnon, Greece, holds a diploma in theology the University of Athens and a cere from the Teachers College, Heraclion. ill spend the year at the United Church ing School.

ese scholarships are made possible gh the World Council's Committee on Church Aid, to which The United h of Canada makes contributions.

Things of the Kingdom

church must be at the centre of things ese stirring days, Princeton's Dean ighausen told the 100 delegates at the d Church of Christ's conference on elism. "The problems we face," he said, nothing less than ways by which God ountering us on every hand to make nk about the things of the Kingdom." J. R. Mutchmor, Secretary of The

(*Continued next page*)

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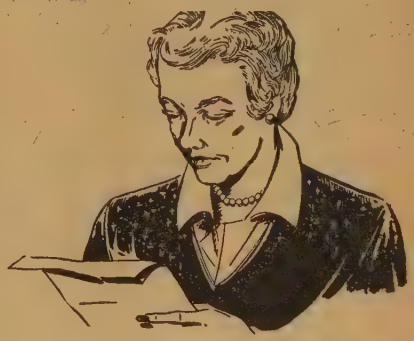

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United Church of Canada's Board of Evangelism and Social Service, urged the American churches not to go overboard in their criticism of organized labour. Labour does not misuse its power, he said. While it is granted there are some bad apples in the labour barrel, over 90 per cent. of all labour activities are reputable and good."

Laymen on the Air

Laymen's Sunday, October 18th, will be marked over the CBC Church of the Air, 4.30-5.00 p.m., EDT, by an Interdenominational programme, with Mr. "Sandy" Webster as Master of Ceremonies. Laymen from the Protestant churches will participate.

Youth to the Rescue

More than 1,600 young people in West Germany have responded to an appeal for a "Deaconical Year." This welfare project involves recruiting lay workers to take over a variety of chores which require no special professional training. It was prompted by the acute lack of welfare workers and deaconesses in home missions' institutions and parish organizations of the German Evangelical Churches.

The young volunteers will receive free board, pocket money and a clothing allowance during the year's service. They will be given preliminary instruction in a deaconess training centre, and will be assigned to children's and old age homes and nurseries, and to hospital and welfare centres.

Five in One

The five-appointment **Guysboro - Canso pastoral charge** held their first combined anniversary service on October 11, when the congregations of St. Paul's, Canso, Grace, Whitehead, with Cook's Cove and Roachvale joined the congregation of Wesley in that church in Guysboro. Pine Hill Professor Dr. John Harvie was guest preacher. The Rev. Murray Favier is minister.

New India Film

The new British and Foreign Bible Society film, **"The Potter's Wheel,"** photographed in India by the Rev. Emmanuel J. Heuer, contains scenes from the mission fields of Canadian churches. The Rev. Norman MacKenzie is photographed at work among the Bhils near Bamnia, a section of the United Church mission. The theme shows that as the potter's wheel is a creative tool with clay, so the Bible is a creative tool with which men can be remade. Copies of the film may be procured from the British and Foreign Bible Society Houses.

* * * *

The **Rev. George W. Dustin,** Gananoque, Ont., marked the 50th anniversary of his ordination by assisting in the service of his home church, Grace United, and by returning to preach at Seeley's Bay church, one of his old charges.

Stop All Work!

The best laid plans of Toronto's Fred Victor Mission for beginning the second phase of its $1,000,000 three-way building project have crashed into a 20 year old, long forgotten street widening plan that came to light when Metro began to work on the necessary connection of Jarvis St. with the waterfront Gardiner Expressway. The completed boiler room—with boiler installed extends to the existing street line, seven f beyond the limit the widening project ca for. Now all work must stop until offici determine how they can go about wideni without disrupting the church property. T oversight was civic responsibility—not Fr Victor's.

Sub-Executive Acts

The Sub-Executive of the General Coun meeting last month passed a resolution appreciation of the life of the late R **D. H. Gallagher,** Secretary of the Board Overseas Missions. It requested the R **T. E. F. Honey,** Associate Secretary, to ta charge temporarily of the administrati duties of the Board.

The Sub-Executive also appointed Very Rev. James S. Thomson a member the Committee on Vacancies and the R Norman McMurray and Mrs. H. D. Tayl corresponding members, to represent Ov seas interests in the appointment of I Gallagher's successor.

Alberta Principal Dies

The Rev. George Harrison Villett, D Principal of Alberta College, Edmont died of a hea attack on Septem 21, just as the n school term open Ordained in 1923, held charges Manitoba, and McDouga Church, Edmont before going Canadian Memor Church, Vancouv where he carried a most success ministry. From th city he went back Edmonton in 1947 to head up Alber College, where his work among you people has been most effective. The R Harold W. Vaughan, Acting Secreta represented the Board of Colleges a Secondary Schools at the funeral service McDougall Church, September 23.

Dr. Villett

* * * *

The **Rev. Henry S. Fiddes,** Grimsby, On died September 15. Ordained in 1915 served Ontario charges and was well know in the southern part of the province, pa ticularly throughout the Niagara region. **Mrs. Catherine Philpotts,** Beamsville, On wife of the late Rev. Archibald G. Philpot died September 1. Burial was at Hampto N.B.

Honour Minister

About 300 people gathered in **Zion Unit Church, Brantford,** recently to honour t **Rev. Harold W. Vaughan, ThD,** their mi ister for eleven years and lately appoint acting secretary of the Board of Colleg and Secondary Schools. The women of t congregation and the Sunday School ma presentations to Mrs. Vaughan, Richa and Barbara, and the church presented D Vaughan with a cheque in appreciation his long service.

Accepts Call

Oxford United Church, a new congr gation in the River Heights section Winnipeg, Man., extended a call to the Re

liam G. Onions, ThD, Montreal. Dr. ions, who has been minister of Chalmers urch, Verdun, for the past seven and a f years, began his new ministry, October

rk Week, Dundee

One of the most important results of k Week, Dundee, this past summer is the ge number of group leaders that were ined for Bible study. Preparation is being de to use these people throughout the urches of Scotland. Local and regional ek-end laity workshops are being planned o to bring out some of the issues relating Christian vocation, to the attitude of men and women to various occupations l the way they earn a living. They will er such topics as industry, education, ne, business and rural life.

ntenary Marked

Conference and presbytery officers joined erflow congregations to mark the recent tenary of **Quyon (Que.) United Church.** e Rev. Mary Dougherty conducted the vices and the guest preacher was the Rev. orge Goth, London, Ont., who had been lained in that church.

Flodden Field

A field of uncut corn made it impossible hold a service at the Flodden Memorial Scotland this summer, but one was carried at Branxtonhill, overlooking the battle-d. This was only one of the large number services held each year by the Church of otland to commemorate the fight of the Covenanters for religious freedom. One was conducted in the Greyfriar's churchyard, Edinburgh, where the 17th century covenants were signed; another at Bothwell Brig, one among old chapel ruins on the Isle of Bute, and communion was served in the ruins of the old Abbey Kirk of Holyrood House, Edinburgh.

New President

The Central Committee of the World Council of Churches at its recent Rhodes meeting named Archbishop Iakovos to replace his predecessor, the late Archbishop Michael of North and South America, as the Orthodox member of the six member presidium. They also named the Swedish Primate, Archbishop Gunnar Hutlgren to the twelve member Executive to succeed the late Archbishop Yngve Brillioth.

Archbishop Iakovos

M and M Gains

The gain in Missionary and Maintenance funds over last year is 8.7 per cent. at September 25th, the Rev. H. E. D. Ashford reports. The total figure is $3,350,658 over $3,082,004 in 1958. Figures shown below are Conference givings, with 1958 figures in brackets:

Newfoundland, $32,783 ($30,889); Maritimes, $271,256 ($252,842); Montreal and Ottawa, $331,340 ($319,033); Bay of Quinte, $258,745 ($227,705); Toronto, $683,028 ($654,624); Hamilton, $511,319 ($477,628); London, $394,632 ($360,819); Manitoba, $194,133 ($176,077); Saskatchewan, $181,401 ($162,251); Alberta, $221,202 ($183,626); British Columbia, $232,584 ($208,255); Donations, $28,235 ($28,255).

Autonomy in 1961

The **Ghana Conference** of the Methodist Church will be granted autonomy in 1961. This action, taken at the Methodist Conference in Bristol, England, followed a resolution presented by the Overseas Missions Committee asking that such autonomy be granted to every overseas synod as soon as it is ready.

To Study

The Rev. R. C. S. Crysdale, after a seven-year pastorate at Colborne Street Church, Brantford, Ont., has entered the graduate school of the University of Toronto in the department of sociology. His thesis "Industrialization and the Churches of Canada" won first class standing for the Master of Theology degree at Emmanuel College. Mr. Crysdale is living at 328 Empress Avenue, Willowdale, Ont.

Elected to Baptist Post

The Rev. R. F. Bullen, pastor of Park Baptist Church, Brantford, Ont., has been appointed general secretary-treasurer of the Baptist Federation of Canada, effective January 1, 1960. He will succeed the Rev. T. B. McDormand, now vice-president of Acadia University, Wolfville, N.S.

Mr. Bullen, who is English born, has held two previous Ontario charges, and during

(*Continued on page* 31)

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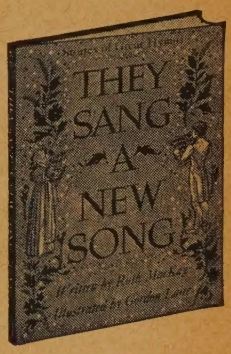

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2A. PULPIT VACANCIES

ANNAN Pastorate, 3-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

ELVERSTON PARK United Church, Maple Leaf Drive, Toronto 15, near Weston, Ontario, pulpit will be vacant November 1st, 1959. New manse, fully furnished; 3 bedrooms; minimum salary plus car allowance. Contact Mrs. K. Drummond, 493 Queens Drive, Toronto 15, Ontario. CHerry 1-6694.

FORT WILLIAM, Ont. First United, vacant Sept. 1st, 1959. Ministerial duties to commence on or before July 1st, 1960. Interested ministers contact Mrs. A. A. Neuert, 702 Ruskin Ave., Fort William, Ont.

GULL LAKE, Sask., 3-point charge, vacant October 18th. Beautiful new split-chancel church. Hospital, public and high schools. Comfortable modern manse. Contact Art Sweeting, Gull Lake.

HAMILTON (Ontario), Ryerson United Church, vacant September 1, 1959. Comfortably furnished manse. Membership 1,200. Assistant minister. Interested ministers contact Secretary, Pastoral Relations Committee, N. P. McIsaac, 188 Wexford Avenue South, Hamilton, Ontario.

KENOGAMI Pastoral Charge vacant. Minimum salary, furnished manse. Man about to retire or retired would be acceptable. Write J. W. Monroe, 12 Nelson St., Kenogami, Que.

LYN Pastoral Charge, vacant June 30th, 5 miles from City of Brockville, Kingston Presbytery. Modern equipped brick manse adjacent. Present salary $4,400.00. Address inquiries to Arthur J. Hudson, Secretary Pastoral Relations Committee, Lyn, Ont.

RICHMOND, Quebec—Richmond and Melbourne United Church, vacant from June 30th, 1959. Excellent schools, comfortably furnished manse with oil heating. Interested ministers please write or contact A. A. Healy, Chairman, Pastoral Relations Committee, Richmond, Que.

2A. PULPIT VACANCIES—Continued

SASKATOON (Sask.) Second Street United Church, vacant September 1st. New manse, close to Public and High Schools in University city. Salary $4,400.00 including car allowance. Interested ministers please contact Secretary, Pastoral Relations Committee, G. H. Smith, 231—4th St. East, Saskatoon.

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HE ALCOHOLIC

(*Continued from page* 18)

g such a law may prove a greater curse society than the good that is done.

Mr. Irving Himel of the civil Liberties ssociation in a recent article in the *Star eekly Magazine* wrote, "any police officer empowered to make decisions which ualified experts are reluctant to do: when a person 'apparently' under the influence alcohol—and what is a 'normal' person? hen is a person considered disorderly?"

On the other hand, many alcoholics are menace not only to themselves but to ciety. In Toronto, not long ago, an coholic went home and cold-bloodedly lled his wife and two children with a mmer: he had undergone a drying-out riod at an alcoholism treatment centre. ut only the *effects* of his drinking were tched up. He looked sober but he was t cured.

Up until recently, David Archibald says, was commonly believed that an alcoholic uld not be successfully rehabilitated less he earnestly desired it. But recent periments indicate this may not be the se and if this is so it lends heavy support the idea of compulsory treatment. In olland, recently, two groups of alcoholics ere given the same kind of treatment. alf of them came voluntarily, the other lf were treated under court order. The fects of treatment proved to be beneficial about equal proportion — some 70 per nt. successful rehabilitation. ●

ear Book Correction

The Rev. John M. Butler, BA, BD, 85 Brentcliffe ad, Toronto 17.

EWS

(*Continued from page* 29)

orld War II was Canadian chaplaincy pervisor in the merchant marine auxiliary rvices.

ppoints First Missionary

The newly organized Board of Missions the Methodist Church in the Philippines s sent abroad its first missionary. She Miss Filomena Natividad, assigned to ristian education work on Okinawa. Miss atividad, who is serving her second term, s supported during the first by the Philipne Methodist Women's Society of Christian rvice.

acGregor's New Church

When the new **MacGregor (Man.) United urch** was opened recently, over 400 ople were present, 200 in the sanctuary d the remainder in the hall on a higher el and connected with the church by a ge folding panel. The building, erected a cost of $50,000 and much additional lunteer labour, was dedicated by former nister, and Manitoba Conference past sident, the Rev. S. R. McLeod, in a vice conducted by the minister, the Rev. L. Fargey.

Ministers Take Note

The Canadian Passenger Association is preparing to issue clergy certificates for 1960. Ministers are asked to apply between November 15 and December 1 so that there may be no delay. Each application should be made to the Canadian Passenger Association, 2160 Mountain Street, Montreal 25, and should be accompanied by a Money Order for $4.00.

Three Into Six

There has been a realignment of presbyteries in British Columbia. On September 15th the old Westminster Presbytery became Westminster and Fraser. The Rev. R. M. Goodall, Sardis, is the first chairman of Fraser Presbytery, and the Rev. D. W. More, East Burnaby, heads Westminster Presbytery.

Vancouver-Burrard and Vancouver-South presbyteries, a division of the former Vancouver Presbytery, came into being later. First chairmen are the Rev. T. T. Oliver and Rev. M. W. Stevenson.

On Vancouver Island, the Victoria Presbytery was divided to form two presbyteries, one retaining the old name and the other becoming Comox-Nanaimo Presbytery. First chairmen of these are the Rev. A. I. Avery, Victoria, and the Rev. Robert Moses, Qualicum Beach.

These divisions were made necessary by the rapidly expanding church building programme, particularly in the Vancouver suburbs.

Union Proposal Advances

Three Australian churches are moving closer towards union. At its recent General Assembly the Presbyterian church took a further step when it voted to send to state assemblies and presbyteries the report of a joint commission of the Presbyterian, Methodist and Congregational churches.

Delegates especially directed attention to a section of the report dealing with the common beliefs held by the three bodies, and recommended study of the document in both denominational and interdenominational groups.

The Presbyterian Assembly also authorized a survey of state assemblies and presbyteries on eligibility of women for admission to eldership, and instructed that a report on ordination of women to the ministry be prepared for the next Assembly in 1962.

The Methodist and Congregational churches are expected to consider the three-way merger proposal at their next meetings.

Christians Come Second

Christianity holds second place to Buddhism in membership in Korea, recent statistics show. Christianity, marking its 75th anniversary in Korea, has made its largest gains in cities like Taijon, Taegu and Pusan since the war.

To Administer Sacraments

The Sub-Executive of the General Council, on recommendation of the Board of Home Missions, granted to 14 laymen and one woman serving charges, a year's license to administer the Sacraments of Baptism and the Lord's Supper.

Dates to Remember

The Hamilton Branch of Alma College Alumnae is sponsoring an exhibition of paintings by Miss Gertrude Brandon, a music graduate of Alma, in Ryerson United Church, Hamilton, October 16.

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